

AMERICA

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Chronicle

Home News.—President Hoover delivered two important pronouncements to the press. This action constituted a departure from previous practice, and it was evident that the President was hereafter to allow himself to be quoted directly on important subjects. The first quotation was in answer to a question on the purpose and scope of the proposed investigation into law enforcement. On this Mr. Hoover said:

The purpose and scope of the law-enforcement commission, as stated in my inaugural address, is to critically consider the entire Federal machinery of justice, the redistribution of its functions, the simplification of its procedure, the provision of additional special tribunals, the better selection of juries, the more effective organization of our agencies of investigation and prosecution.

It is intended to cover the entire question of law enforcement and organization of justice. It will also naturally include consideration of the method of enforcement of the Eighteenth Amendment and abuses which have grown up, together with the enforcement of the laws in respect to narcotics, to immigration, to trade restraint and every other branch of Federal-Government law enforcement.

After remarking that prominent judges have demanded reform both in civil and criminal procedure, he concluded:

"The first step in law enforcement is adequate organization of our judicial and enforcement system." The revelation that the investigation would also include "trade restraint" was a disagreeable one in some quarters. The next statement of the President concerned oil leases. It was:

There will be no leases or disposal of Government oil lands, no matter what category they may lie in, of Government holdings or Government control, except those which may be made mandatory by Congress. In other words, there will be complete conservation of Government oil in this Administration.

Senator Walsh, of Montana, immediately registered a protest, not, as was represented by some papers, because this policy was too conservative, but because it tended to favor monopoly in the hands of the Midwest Oil Company, which would retain its holdings while independents would be refused further developments.—The President's "limited tariff-revision" policy also aroused protests from the principal tariff lobbyist, Joseph R. Grundy, of Pennsylvania. After a talk with Mr. Hoover, it was reported that he was satisfied. Another disagreeable surprise to Republican politicians came when the President let it be known that he would make very few changes, not more than twenty, in the positions at his disposal. An even more startling instance of Mr. Hoover's independent thinking came on March 14, when Secretary Mellon addressed a letter to him calling for full publicity on future tax-refunds when the amounts returned exceed \$20,000. This ran counter to Mr. Mellon's own recent stand, and is in full accord with that of the progressive group in Congress, which has long agitated for it.

China.—There was a lessening of the anxiety of the Nanking Government over the Shanghai situation, though at Peking it was still viewed as threatening. The military Governors of both Wuhan and Kwangtung indicated in pronouncements that the reports of opposition to the Nanking regime were to be discounted. Meanwhile, however, military movements on both sides continued, though they were described as purely "routine." On March 13, the Nanking Council of the Nationalist Government dismissed the generals responsible for the forcible expulsion of the Governor of Hunan, and the branch councils of the Wuhan and other regional Governments were abolished. There was no change either in the famine condition or in the Sino-Japanese situation, the negotiations about the latter remaining deadlocked.

At Peking it was feared the commemoration of Dr. Sun Yat-sen's death might occasion some disturbances,

but nothing materialized. Some 3,000 persons attended the memorial mass meeting, which contented itself with passing resolutions denouncing the Government, and especially the Nanking method of selecting delegates to the Kuomintang Congress, opening on March 15. In harmony with this resolution a proclamation was published under the names of the leaders of the left wing in which they stated that under no circumstances would they recognize the authority or the actions of the Congress. It was the position of the Government that the radical element was massing to cause trouble, but, nevertheless, President Chiang Kai-shek and other officials declared themselves optimistic as to the outcome, and that the Nationalist Government would weather the crisis without any serious disorders.

Czechoslovakia.—Alexander Mach, secretary of the Slovak Nationalist organization "Radobran," was arrested on March 3 at Pressburg. Mach was said to be a confidant and aide of Deputy Tuka, who was arrested on a charge of high treason several weeks ago. The evidence that had accrued against Dr. Tuka induced the Slovak Popular party to declare that it would await the result of the regular trial before further protests against his arrest. The prestige of the two priests Father Tománek and Dr. Juriga, who had been expelled from the party for warning against too definite an espousal of Tuka, was thought to lead to a crisis in the Popular party.

France.—The fate of Premier Poincaré's relief measure for foreign-mission Orders and Congregations, which would enable them to establish mother-houses in France, was still uncertain. Originally incorporated in the budget as Articles 70 and 71, they were later revised, then withdrawn and placed in nine separate clauses, each dealing with one of the Congregations in question, in the supplementary-credits bill, after the break-up of the National Union Government last November under pressure of the extreme anti-clerical wing of the Radical and Radical Socialist party. In a meeting of the Cabinet on March 7, the proposals were taken out of their place in the finance bill with the intention of presenting them to the Chamber as an entirely separate measure during the following week. Obstructionist tactics on the part of the Left postponed the debate, but it was finally set for March 14. The Premier repeatedly declared that he would make it a definite issue, and scored his opponents roundly for their opposition, saying that no one who was familiar with colonial affairs could fail to favor the bill. Two attempts to kill the measure in the early stages of the debate resulted in defeat for the Opposition, as the Government had a safe majority of more than seventy votes. Three Cabinet members, MM. Poincaré, Briand, and Tardieu, spoke in its favor against the attacks of MM. Albert, Malvy, and other Radical Socialist Deputies. Pressure of other business prevented the conclusion of the debate, and it was again postponed to March 19.

The tariff controversy with the United States, a necessary prelude to the execution of a permanent commercial treaty, still awaited settlement. The chief point at issue was to find a means of appraising French exports which would be acceptable to both Governments. When French manufacturers refused to furnish data on manufacturing costs to special United States customs agents, the Treasury Department took the alternative of appraising them on the basis of American production costs, a procedure which did not win French approval. A new note, the text of which had not been disclosed, was forwarded to Washington on March 7. The tone was reported to be conciliatory. It was supposed that the exporters' desire to come to terms was intensified by rumors of a higher tariff barrier under the new Administration at Washington.

Germany.—Vladimir Orloff and Michael Sumarakoff faced the possibility of being expelled from Germany as a result of the charge against them of having forged documents asserting that United States Senators Borah and Norris had received \$100,000 to aid the Russian Soviets. In Berlin it was thought that the case would not be brought to court owing to the difficulty of making a charge of fraud or embezzlement against the Russian forgers. Orloff admitted that the cipher document used for forging the purported letter was a fraud as well as the alleged original. He insisted that three other missing documents were in the possession of Sumarakoff. The record of these Russian forgers is such that no country would welcome them as permanent residents.

Great Britain.—With the General Elections scheduled some time within the next three months, the political parties have been actively making their appeals to the voters. One of the indications as to the relative strength of the parties were the recent bye-elections. The greater number of these favored the Laborites. Basing their estimates on these bye-elections and other signs, the Labor party expressed high hopes of securing a majority in the next Parliament. The Conservatives admitted that they may lose many seats now held by them; but they are confident of a comfortable majority. In the last election, the Conservatives won 413 seats, the Labor party, 151, and the Liberals, 40. The estimates for the coming election give the Conservatives something over 300 representatives, and Labor more than 200. The Liberals have attempted a "revival" but, thus far, without evident success. The main issue of the Conservatives seems to be that of prosperity. The chief Labor attack against the Government is unemployment and general distress, with a secondary criticism of the foreign policy. One of the unknown quantities in the coming election is that of the women's vote, recently granted. In view of the many necessary duties incumbent on the King at the time of a general election, it has been suggested that the Prince of Wales be appointed as Regent, since King George's

Kuomintang
Congress

American
Tariff
Question

Arrest of
Mach

Russian
Forgers

Missionary
Relief
Deferred

Forecast of
General
Elections

health has not improved sufficiently for him to transact the business.

Ireland.—In the third volume of the Free State census statistics, published in late February, data was given on the religion and birthplace of the population.

Census Statistics

The results have caused something of a sensation. Since 1901 there has been a remarkable decline in the non-Catholic population. But this decline was greatest between 1911 and 1926, the period covered by the statistics. In those years, the total population decreased from 3,140,000 to 2,972,000, that is, by 5.3 per cent. The non-Catholic population fell from 327,000 to 221,000, that is, by 32.5 per cent; of this decrease the Irish-born non-Catholics constitute 32.2 per cent. The decrease is more notable in the rural districts; in the country parts, the loss was about 27 per cent; in the towns, it amounted to 8 per cent. In the cities, taken individually, the non-Catholic decline in Dublin was 31 per cent; in Cork, Waterford, and Limerick it ranged from 45 to 50 per cent. The proportions in religious population in the entire Free State show that Catholics constitute 92.6 per cent of the people, non-Catholics, including Protestants and Jews, form 7.4 per cent. Among the other statistics given in the volume, are those showing the distribution of religions in the various occupations. These show plainly that though the non-Catholics represent only 7.4 per cent of the total population, they control a very large proportion of the wealth and business. In the High Court Judiciary, there is a majority of Protestant members. In the Civil Service, non-Catholics hold 15 per cent of the posts. The following proportions are illuminating; non-Catholics comprise 27 per cent of the farmers holding 200 acres and over, 38 per cent of the barristers, 45 per cent of the chartered accountants, 53 per cent of the bank officials, 36 per cent of the civil engineers, 32 per cent of the dentists and 21 per cent of the doctors. In the Civic Guard, there are only 2 per cent non-Catholics. Commenting on these statistics, the *Standard* states that "the reduction in the non-Catholic population is due to an exodus" and not to conversion to Catholicism. It also remarks that "the old strength [of Protestantism] was an artificial strength, created by an ascendancy of creed and class. That ascendancy has disappeared in the political and territorial organization of Irish society." The conclusion is that "Protestantism in the Saorstát is now arriving at its natural strength."

Italy.—Before a vast meeting of Fascist leaders, parliamentary candidates, and civil and military officials, held in the Royal Opera House in Rome on March 10, Premier Mussolini made the first public statement on the part of the Italian Government with reference to the Lateran Treaty and Concordat. His statement, which was but a part of a survey of the achievements of the Fascist Government since its access to power six years ago, began by reviewing the situation which led to the historic conflict. Rome, he said, was destined to be the

seat of Christianity. It was likewise inevitable that it should be the capital of Italy. Conciliation, always preferable to enmity, had achieved a settlement in which there was neither victor nor vanquished, but in which the rights and prerogatives both of the Holy See and of the Kingdom of Italy were secured. He referred to the generosity of the Holy Father in asking for only the smallest possible territory to guarantee his sovereign independence, and added, to forestall misunderstanding, that Italy recognized the sovereignty of the Holy See "which in reality existed *de facto*." On March 14, the Premier released to the Italian press the full text of the Treaty and Concordat, and a statement which he will present to the new Parliament. He called attention to the fact that the status granted the Catholic religion in a Catholic nation would not imperil complete religious freedom for others.

Mexico.—Very little real news was allowed to come from Mexico except voluminous predictions from the Government on the early break-up of the rebel movement.

Revolt Proceeds

On March 8, General Calles left Mexico City to direct operations in the central field. He moved forward to Canitas and later to Rio Grande, where he established headquarters 150 miles from Torreon. At this time the rebels were said to be massing troops at Torreon, where it was expected they would make a stand. They captured Saltillo, whence they withdrew large amounts of money and then departed. At the time of going to press no definite move has been made by either side in this field. On the border, the city of Juarez was taken by the rebels on March 8, while on March 12, Naco lapsed back into Federal hands. In the West, Generals Roberto Cruz and Francisco Manzo were advancing through Sinaloa on their way to Jalisco where they were expected to launch an offensive on Mexico City in Calles' rear, but were apparently at a standstill. Some of their troops had been lent to General Escobar, facing Calles at Torreon. The rebels, on March 13, claimed that the Federal General Cardenas in Jalisco had recognized their cause and that Federal garrisons in Guerrero and Morelos had revolted. In the East, the revolt in Vera Cruz seemed crushed, and General Simon Aguirre was executed on surrendering. On March 12 and 13, the Government announced that they had certain information that the Catholic leaders had not joined the revolt, which was confined to friends of General Obregon. The Government forces were much heartened by support from Washington and the definite refusal of the American Government to recognize the belligerency of the rebels. The curious hesitation of Calles before Torreon was partly accounted for when it was announced on his part that he had turned a little aside from his advance to crush a group of "Catholic rebels" in the State of Durango, who had started an attack on the flank of his army. This announcement almost coincided with the statement of Portes Gil that the Catholics were not taking part in this revolt, but was in accord with Calles' usual practice of blaming his misfortunes on the Catholics. At the same time the rebels circulated a rumor that General Almazan had joined

them; if this were true it would seriously affect the Government's plans to bottle the rebels up in Torreon.

Nicaragua.—The Government officially announced the execution of General Jiron, one of the Sandino leaders who was captured when trying to lead Federal troops into an outlaw ambush. On March 12, sixty-two former sympathizers of the revolutionary party surrendered at Managua and swore to support the Government. Their surrender was interpreted as indicating a weakening of the outlaw's influence.

Russia.—The law of supply and demand continued to make difficulties, according to latest reports of the State grain collections, as given by the Moscow *Pravda* on March 10. The failure of attempts made to supply the peasants with manufactured goods was noted, as well as the grain shortage that, at the best would still continue for four months. A recent conference of the Communist party in Moscow decided, however, on a tightening of party unity and discipline. Sharp "labor discipline" to be enforced on the workers was recommended, and an intensified socialization campaign in town and country.

League of Nations.—The Council, which closed its fifty-fourth session on March 9, decided at a secret meeting, on March 8, to refer to the committee of jurists, entrusted with the task of revising the statutes of the World Court, the proposal made by Elihu Root as to finding a satisfactory formula, through exchange of views, on the fifth reservation made in 1926 by the United States as to entrance into the Court. Sympathetic references to Mr. Kellogg's note and to Mr. Root were made by all the Council members.

The Root formula was taken up by the Committee of Jurists at its first session on March 11. The formula did not provide for a veto by the United States, but for withdrawal in case of American dissatisfaction. On March 12 a tacit agreement was reached, providing for an American "representative" empowered to receive immediate notice from the Secretariat of the League of any proposal to ask the World Court for an advisory opinion and thus hasten American consent to it. An improved formula, drafted by Sir Cecil Hurst, of Great Britain, provided for notification by the Registrar of the Court, for a time limit and a stay of proceedings, in case such a request for an advisory opinion did come to the Court. Fears, however, were expressed by many of the Latin American countries that the United States, in excluding all advisory opinions that might touch on the Monroe Doctrine, was unduly limiting the Court's competence. The vexed question as to whether unanimity or only a majority of the Council was needed for a request for an advisory opinion was ruled out of the present discussion.

At the session on March 8, the Council recommended to the consideration of the September Assembly a plan

by which a loan of not more than \$40,000,000 would be guaranteed to States which should be victims of aggression. A draft convention to this effect had been drawn up by the Finance Committee of the Council after several years' labors. Sir Austen Chamberlain, in an interview at Geneva, denied that he had spoken slightly of the Kellogg Pact. The date for the coming Naval Conference was set on June 15. It was decided to hold the June meeting of the League Council in Spain, thereby emphasizing, it was said, the stability of the present Spanish regime, concerning which false rumors had been circulated in the press.

On March 6, the Council of the League began the long-awaited discussions on the problems of effectively enforcing the clauses in the international treaties for the protection of the racial, linguistic and religious minorities in the post-War States. Changes in the procedure concerning complaints received from minorities were recommended by Dr. Stresemann and by Senator Raoul Dandurand, of Canada. Dr. Stresemann proposed that the Council appoint a committee to study the problem.

Reparations Question.—As far as the machinery of payment was concerned, reparations plans rapidly crystallized with the work of the three sub-committees and the announcement on March 8, in Paris, of Owen D. Young's plan of an international bank to handle the German payments. The bank's "primary function would be to act as trustee in receiving from Germany such annuities as may be arranged and disbursing these among the creditor nations." Against objections of its being a "super-bank" it was pointed out that "it would supplement rather than duplicate existing institutions," would "assist rather than direct," and would be non-political, and in sympathetic relations with banks of issue. On the other hand, the gap between French annuity demands and German concessions remained. Political agitation kept up, and German Nationalists blamed Dr. Stresemann.

While the world's attention was taken up by the settlement of the Roman Question, another Papal document appeared in Rome which had its own importance in another line. It was an Encyclical Letter on church music, and John LaFarge will tell next week of its significance.

It will prove to be pleasant news that Elizabeth Jordan, dramatic critic of *AMERICA*, has found more than two new plays which she recommends to Catholics as possible for their after-Easter list.

Edward F. Garesché, who has himself written not a little, will tell next week of some of the things which deter young people from becoming writers, and some suggestions to teachers on how to avoid them.

Two special Easter papers will be Edythe Helen Browne's "The Resurrection in Art," and "Some Old Easter Hymns," by Daniel Joseph Donahoe, author of "Early Christian Hymns."

Peace Enforcement

Sandino's Power Weakening

Peasant Situation

Root Plan

Discussion

Minorities Discussion

Debt Bank

AMERICA

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The Laetare Medal

IN selecting Alfred Emmanuel Smith as the recipient of the Laetare Medal, the University of Notre Dame has honored itself as well as the former Governor of New York.

The reasons which determine the bestowal of the Medal are well known. Besides "notable services to religion, philosophy, science, art, literature," they also include "any worthy activity of life or division of knowledge, as well as distinguished service to our country in public life." Governor Smith, therefore, is a worthy recipient of the Medal.

In his office as chief executive for eight years of the State of New York, a veritable empire in wealth and in the variety and extent of its activities, Governor Smith displayed high qualities of statesmanship. As Elihu Root once remarked, his knowledge not only of the principles of government, but of the details of their application, to concrete instances, is unequalled. His name will be recorded as that of a great Governor. He knew how to make government human without making it weak. He shared with Lincoln the ability to overlook the worst in men and to get the best from them.

During the greater part of his Administration, the legislature with which he was obliged to work, was controlled by his political enemies, and in the State of New York political differences often become the occasion of fierce and unreasoning partisan battles. To these legislatures he submitted his plans for the political reconstruction of the State, embracing such divisions among others, as public education, proper hospital facilities for the mentally and physically disabled, the care of delinquent and neglected children, widows' pensions, industrial insurance, and road building. By sheer force of an honest, alert, and intelligent personality, he won his legislatures. He was thrice armed because his cause was just.

"The long and honorable career of former Governor Alfred E. Smith, as well as the fine example of his private family life, is known and admired by the entire American

people," writes the Rev. Charles L. O'Donnell, C.S.C., President of the University. "These public and private virtues are inseparable from the man's sterling Catholicity."

AMERICA congratulates Governor Smith on his new honor. His State remembers his great services with gratitude. The entire country sees in him a brilliant example of private and civic virtue. As a public servant, a private citizen, and a man, he merits and receives the respect and the affection of all Catholics.

Catholics and Mexico

THE position of Catholics has been particularly trying these last few weeks while a new revolution has been raging in unhappy Mexico. Here is a Government which has practised on its own citizens every outrage against human life and property which a fiendish hatred could devise. The newspapers, out of cowardice or some other and unexplained motive, have been silent on these facts, or have glossed them over. Then that Government splits, and one part of the gang that controls it turns its guns against the other. Where should our sympathies lie? Certainly nobody with a spark of humanity would like to see the recent two years' situation perpetuated in Mexico. Yet our own country has thrown in all its diplomatic and publicity resources, and some of its material help, to keep the present regime in power. The newspapers lamely follow after. By cunning use of headline, emphasis, proportion, omission, and all the other devices by which the practised hand propagandizes without seeming to do so, they have favored both our Government's stand and the Mexican tyranny.

It is not surprising if some Catholics have tugged at the leash of common sense and longed to come right out and shout for the revolution. The temptation was great. Anything would be better than what has gone on in Mexico these last three years. It is particularly humiliating to bear the knowledge that the rest of the world despises our country for upholding a murderous tyranny. The thought that honor, decency, humanity, must go by the board, just to save the paltry millions of interest that are due some bondholders, is not a pleasant one. The limit is reached when to this is added the hypocrisy of saying, as more than one editorial has said, that Calles stands for civilian government, when he was put into power and kept there by military force; that he stands for honest government, when everybody knows the profiteering that went on while he was in office; that he stands for constitutional government, when he flouted the Constitution whenever it suited him. Has our press lied so brazenly since the days of the Great War?

So it might be well for all of us to remember that what is happening is not a fight of right against might, or of liberty against tyranny; it is merely a falling-out of bandits and gunmen in a row over the spoils. It might also be recalled that the particular gunmen who are fighting on each side all enjoyed the special favor of the newspaper propagandists and of our Government just one short month ago. That may have a certain sobering effect.

It might also be well, if unpleasant, to re-read all the fine things that were said of the great Obregon just after he was killed. The present rebels are fighting to vindicate his name and policies. But your American newspaper is nothing if not inconsistent. It howled when we supported Diaz in Nicaragua; it claps when we support Portes Gil.

The New York *World* goes so far as to say that under the present regime Mexico's international position has been improved and her sovereignty secured. Now nobody knows better than the *World's* editor that never was Mexico's sovereignty safer than when she was withstanding us; nobody better than he knows that a country that accepts a gift of arms to keep itself in existence has forfeited its sovereignty. American encroachment on Mexico's sovereignty has made more rapid steps in the last year than in the decade preceding, the day of American intervention has been pushed nearer to us, for the more we make ourselves responsible for stable government there, the more surely will we some day have to intervene. Nobody knows that better than those who protested, on these very same grounds, against our Nicaragua policy. Chickens come home to roost.

Our New Federal Jail

THE metropolis has been selected by the Federal Government for a signal honor. We are to have a Federal jail, destined, we are told, for the "accommodation" of individuals sentenced to short terms, and of prisoners awaiting trial. The institution will be known as the Federal House of Detention.

Hitherto the Federal Government has had no local jails. It has maintained large institutions at Atlanta and at Fort Leavenworth, in Kansas, and has made use of various State prisons. One wonders whether this new venture may not be followed by the establishment of Federal police.

The first wonder is, however, that the jail is necessary. The New York establishment, it is said, while the first of its kind, will not be the last. Is it possible that the Volstead Act has not produced all those benign results predicted ten years and more ago, for nation-wide Prohibition? Will not even the drastic amendments framed by Senator Jones, bring them into existence?

A negative answer, it is to be feared, must be returned to each question. Thirty years ago, the idea of local Federal jails would have been scouted. But the times have changed. Federal law and the Federal courts no longer strike the average citizen with awe, because now he knows them, and knows that many of them are so cluttered up with petty cases that they are almost unable to function. Bryce pointed out, more than fifty years ago, that very few Americans ever came in contact with the general Government. In one of his last essays, he referred to this fact and noted the change.

Today the sausage on which you breakfast—out of Lent, of course—has been inspected by the Federal Government. Directly or indirectly, you pay a Federal income tax. You stroll along a country road paid for, in part, by the Federal Government, and on your way pass

a Federal vocational school, and, perhaps, a Federal maternity clinic. The cross-roads, where the "pike" comes up from Pineville, happen to be infested at the moment, by Federal enforcement agents, lying in wait for the bootleggers' vans. If you fail to "move on" at the word of command, you will be haled to a Federal jail. Should the Federal agent take a dislike to your gait, and try to mend it by shooting you with a softnosed Federal bullet, he will be tried, if at all, in a Federal court, and his counsel of defense will be furnished by the Federal Government. Possibly the time will come when men and women mowed down by this gentry will be interred by the Federal Government in the equivalent of military graveyards.

Under the new Administration, the first move toward that "public welfare" for which the Administration received a mandate last November, is the new Federal jail in New York. Let not Chicago, Philadelphia, Detroit, and St. Louis, feel that their merits have been slighted. New Federal jails will soon be found in their midst. After all, a jail is a sign of civilization, set for the correction of the bad, and the warning of the less virtuous. But we are accustomed to the good old-fashioned town and country jail of domestic manufacture. It is hard to change old customs. But the Government itself is changing, and the long-delayed fruit of the new dispensation is the local Federal jail.

Mr. Hoover's Department of Education?

"A FEDERAL Department of Education?" asks the conductor of the page on Education, in the *March Review of Reviews*. "Certainly. Now that the *Review of Reviews* has found it desirable to add a department of education to its pages, it is difficult to see how the national Government can get along without one."

All this may be airy persiflage of a kind too rare and attenuated for average mortals to appreciate. It may be said for our brother journalist, however, that the remaining paragraphs of his article make up one of the crudest—and most revealing—of all the articles on this subject that have appeared since that fateful day in October, 1918, when the old Smith-Towner bill began to knock at the doors of Congress. For he at once admits that the real purpose of the bill is to subsidize the local schools.

That hymn has been omitted from the books issued by the National Education Association, the chief sponsor of the Federal Department scheme, and for some years no official voice has been raised by that Association in praise of the "fifty-fifty" plan. Probably the Association at last understands the somewhat obvious fact that whatever the Federal Government subsidizes, whether it be a battleship or a reindeer preserve, the Federal Government controls, operates, and owns, lock, stock and barrel. The moment the Federal Government begins to dole out money to the local schools, in that moment control passes, in constitutional language, to the Federal Government—and in practice to a parcel of politicians at Washington masquerading as educators. Hence the latest forms of the Federal education bill have not so much as hinted a subsidy.

Of course this silence does not mean that the promoters

of the bill oppose a subsidy. It merely means that, at present, they would not get it, even should they ask. As practical politicians, they know that a small bun is better than no bread at all. For the giving of the bun affirms the principle of righteous claim. The first bun devoured, a half-loaf will be requested, until, by degrees, a demand is made for the entire bakery.

The National Education Association is wise enough to say nothing whatever about buns. But the *Review of Reviews*, and others of the faithful, aware that the whole purpose is buns, see no reason for this rigid reticence. The *Review* innocently asserts that the original bill proposed to apportion \$1,000,000,000 a year to the local schools. While that belief is composed of ninety per cent of error and ten per cent of truth, it is one hundred per cent correct, in all probability, if it be taken as the measure of the expectations of the real backers of the Federal-Department-of-Education plan. And not many years would pass before a billion a year would represent the minimum.

We are inclined to agree that the *Review* is right in thinking that President Hoover has imported Mr. Wilbur from California, "with the purpose of later putting him in charge of an enlarged program of educational activities." As nothing in a political game is what it seems to be, this noble experiment in education will begin with the installation of Mr. Wilbur as Secretary of the Interior. No one has yet been able to discover what part of the Constitution authorizes Congress to advise the States on education, or to investigate and subsidize their schools. We are reminded, it is true, that Congress investigates pigs and the corn crop, but as a child is neither the one nor the other, we fail to perceive the cogency of the reasoning.

But the stage seems set. Mr. Hoover has a mandate from the people to put Uncle Sam in the classroom, and who are we to oppose that high commission? Even if the cost is a minimum of a billion annually, their wishes must be respected, and Congress must do what the Constitution gives it no right to do. The prospect is not pleasant. But who cares?

Shearing the Shorn Sheep

WHAT strange things are done for and by the people in the interest of the common good is disclosed in a report recently filed by an eastern traction company. This company has been fighting in the courts and on the billboards for a seven-cent fare. Thus far it has been thwarted. Its case has reached the Supreme Court twice. On the first occasion, the Court advised the attorneys for the public and the company to boil down their arguments, reminding them that brevity was the soul of wisdom as well as of wit. Presented with new briefs, the Supreme Court adjourned, and the case is still pending.

In fighting for more money, the company is within its rights. What at once attracts attention, however, is the fact that this traction company makes the public pay all the expenses of the fight, the issue of which, it hopes, will be an obligation on the public to pay a higher fare.

In thirteen months, the company has spent nearly a million dollars for this purpose. A special pleader before the Supreme Court received \$50,000 and his firm, \$25,000. An expert on public utilities, imported from Illinois, received the same amount. A New York attorney was paid \$30,000 in connection with the first argument on the case, and "the first of the company's special string of lawyers" has received \$10,000 per month, or a total of \$130,000. Against this army, the city in question sends a special attorney, a corporate counsel, and a mayor.

The one million dollars thus expended is charged by the company to "operating expenses." The precise bearing of present operating expenses on a fare which the company does not receive, but hopes for, is not at once plain. On examination, however, the purpose of the entry becomes plain. When operating expenses rise, profits tend to fall. When they fall, almost any Federal Court will decide, under those parts of the Constitution provided for the protection of the newly-emancipated slave (A. D. 1868), that the property of the company is undergoing a process of confiscation without due process of law—and will order the rates to be raised.

Thus, in most of its dealings with public-utility corporations the public is compelled to pay the costs incurred by the said companies in forcing the public to pay more.

This is worse than adding insult to injury. It is compelling an innocent man to pay for the scaffold on which a mob hangs him. We wish that some of the sympathy wasted on thugs and murderers were used to strengthen the hands of the public in its fight against the vendors of public utilities.

The Cry of the Oppressed

AT another time, we propose to unburden ourselves more at length on the growth of the new slavery in the South. At present, one or two instances will suffice.

The Duke Power Company, following the example of the Louisville Industrial Association, has been active in inviting manufacturers to come to the Piedmont country in the Carolinas. Among the chief advantages held out by the company are cheaper labor for longer hours, freedom from union rules and restrictions, and no "adverse legislation." "The average work day," we are told, "is ten productive hours. The average work week is fifty-five to sixty hours. Day and night operation is common in many mills and factories."

By "adverse legislation" is understood those protections, common in civilized countries, such as the workman's compensation law, workman's insurance, the restriction of hours of labor and night, allowance for sick leave and medical service, and the ban on child labor. In the two Carolinas, more than 125,000 children are engaged in gainful occupations, and they may be employed for sixty hours a week.

Are there no leaders to protest against this attempt to raise up a race of serfs? Is the South to repeat the horrors of the mines of Pennsylvania, of the riots at Pullman, of the sweat shops of New York, of the mills in the Pittsburgh and Colorado districts?

The Puritan Was No Hypocrite

JOHN C. CAHALAN, JR.

IT was, I think, the eminent Mr. Hilaire Belloc who, on a visit to this country, none too recent, seemed to sense impending conflict between the forces of Puritanism and those of us who are more liberally inclined. He had, of course, such Manichean manifestations as the so-called Prohibition movement before him. From them he drew a conclusion that to him, at least, seemed most logical. He may have been right, but it is doubtful.

It is no easy matter for one not native born to evaluate conditions in this country. Indeed it is a process wrought with much difficulty for one whose Americanism would satisfy our Canadian-born kleagles. Our country is large and sectionalism is by no means confined, or defined, by accent, mannerisms or religion. That which holds true of the broader intelligences of the more open spaces, the sophistication of Arkansas, for instance, may by no means apply to the more provincial opinions of more restricted areas, say, of the Bronx. We, as a people, are polygenetic. And though it is freely admitted that there are men, and many, many women, who would change, by law, the easy and uneven tenor of our ways, it must also be conceded that if the spirit of Cotton Mather is still abroad in the land it fights a valiant but losing battle.

For despite the Eighteenth Amendment, the Methodist Board of Temperance, Prohibition and Public Morals, the Lord's Day Alliance, the Anti-saloon League, and kindred organizations, zealotry is not the watchword of the day. Fanaticism is not popular. We have come a long way from the time when it was held an abomination "to read a novel, to see a play, to go to a dance, to make a jest, to sing a comic song, to eat a dinner cooked on Sunday or to give a present on Christmas." It is true that there are periodic attempts to place the iron heel of an inverted conscience firmly and squarely on amusements, seeming and unseeming, but the trend is by no means general and has no continuity. As a matter of fact there are times when Priapus again seems to storm our garden walls and Pan, as the name would imply, is everywhere.

The one thing in this country of ours that confuses honest observers is a monumental hypocrisy. Say what you will, there was a certain honest and admirable sincerity about the older Puritanism. It is strangely lacking in its present-day descendant. If Cotton Mather was hard on his church, and the people of his church, he was also hard on Cotton Mather. It would be difficult to imagine him advocating birth control and justifying it on the pretense that it would solve problems of poverty, juvenile delinquency and the like. His honesty would have prevented him from denying the Divinity of Christ from a Christian pulpit. To him immorality was immorality. He had never heard of Freud, Ellis or Krafft-Ebbing.

Hypocrisy has become, it is feared, almost a national characteristic. The tirade of Senator James Reed falls

on deaf ears. There is little or no comment. In Houston, as he pointed out, there was at the time of the Democratic convention no drought. Though I come from a middle-western city notorious for its disregard of Mr. Volstead and his law, Galveston shocked me. Yet Dan Moody, the fiery-headed Governor of Texas, spent his time on the Resolutions Committee battling for a more stringent dry plank for the platform. The inference should be obvious. Florida, with the Lone Star State, left the Democratic party over a question of dry-law enforcement. Mr. Frank MacDonald, sports writer on the *Detroit Times*, sent the following to his paper on February 26, of this year:

You have heard about open towns, speakeasies, gambling joints and what-have-you. Detroit has been singled out. Miami and Miami Beach are more open than Detroit and being a fair sort of a judge I think the liquor is perfect. You can have German beer delivered in your home, if you have the correct number.

Again the inference is most plain.

The most glaring example of this inconsistency, however, occurred following the late unpleasantness, sometimes laughingly referred to as our Presidential campaign. The reformers deemed it prudent to congratulate themselves on their supposed success. And they met in *Chicago*. To anyone who can think, that should have had some significance. There they gathered and to the rumbling of beer-laden trucks and the rat-tat-tat of machine guns, there in the vast Sahara that is our second city (see elections returns) they passed suitable resolutions and glowed, no doubt, with virtue.

We incline to make sport of the Puritans. It is pointed out that many of their vices were no vices at all, that they existed no place but in the somewhat vacant heads of the lawmakers. We hold, with some reason, that most of their laws would have been laughed out of court by a less serious people. It is not difficult to satirize the old Blue Laws. Many of them were ridiculous and absurd. Dr. Samuel Peters and his "General History of Connecticut" may not be authoritative; though Professor Henry W. Lawrence, Ph.D., of Connecticut College, thinks they are. Anyhow, Dr. Peters is authority for the description of Puritan customs that resulted in these prohibitions:

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day. No woman shall kiss her child on Sabbath or Fasting day. No one shall read Common prayer, keep Christmas or Saints' days, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet or jews-harp. Every male shall have his hair cut round, according to a cap.

Dr. Lawrence, in his book "The Not-Quite Puritans," points to the Massachusetts law that limited the use of tobacco. A man who smoked on the street was liable to a fine. He could smoke in his own home but not if company was present. Liars were punished by fine, and a drunkard by making him wear a large red "D" on the front of his coat. In Massachusetts blasphemy and the

worship of any but the true God were capital crimes, and in Connecticut a law was passed that provided that a child over sixteen years of age who was incorrigibly stubborn and rebellious should be put to death. In Puritan times no young man under twenty-one or young woman under eighteen was permitted to be out after nine o'clock at night and young people were not allowed to meet, unless for religious purposes on Saturday or Sunday.

Truly these were merry times. But the point is that, however farcical they may appear to the intelligentsia, there was about them a rugged, if fanatical, honesty. The forest was never obscured by the trees. A spade was a spade and by no stretch of the imagination was a manure fork the trident of Poseidon. Not for the world would your Puritan have missed Divine worship at the meeting house to play at bowls on the green. But if he did, you may be sure that he would not excuse himself on the grounds that his health demanded it. Nor would he sit through a lewd play or read an erotic novel because a moral was pointed and realism must be served. He would, I take it, regard with suspicion the moving-picture director whose aim is pornography rather than photography, and whose justification is the specious plea that he fills a public demand.

After all, Main Street is but a continuation of Broadway. Our largest cities are but a collection of village settlements. Elmer Gantry, Dr. Arrowsmith and George Babbitt are but types. All of them were hypocrites. We must have our vices, it would seem, but we demand that they be sugar-coated. It is a trait that is peculiar to the Anglo-Saxon when he strays from the way of his fathers. Dickens knew this very well and hence we have the unforgettable Mr. Stiggins.

We insist on Prohibition and do so between drinks. The pulpit resounds with clamor for law enforcement but no word is said about the spread of divorce. There is no paid lobby that interests itself in the laws against the use of narcotics, and one is intellectually popular in advocating birth control. Social evils exist that cry aloud to the high heavens for adjustment and, though we pride ourselves on an undue frankness where matters of sex are concerned, all discussion of these ills is frowned upon. Efforts are afoot to curb the cigarette habit. And once upon a time some very strong language was used relative to and regarding whited sepulchers.

It is all this that makes it so hard to judge our moral tendencies. It is not strange that simple men are confused by it. We are constantly bewildered by it ourselves. Indeed its most important manifestation is in individual and group self-delusion. At times it is not hard to see approaching conflict between the Puritan and the latitudinarian. There is evidence lying about that the New England conscience, like the New England boiled dinner, still prevails. But the evidence is misleading. Puritanism may not be as dead as Marley, who, as everyone knows, was as dead as a door nail, but if it lives it does so under false pretences. There is other evidence that would indicate that if our latent Puritan is not about to give up the ghost he is, at least, beginning to pick at the covers of his double-decked feather bed.

Recently they revived in our town that sterling old melodrama, "Ten Nights in a Barroom." At one time it was a great moral preachment and was used as such. Now it is a popular comedy. It would appear, as the plot unfolds, that it is dangerous for a girl of some twelve years to enter a saloon, brashly unescorted, late at night. It had nothing to say of her older sisters.

But things are not as bad as they seem. What we started out to put on paper, before we were led astray by the Prohibitionists, is this. We are about to have Sunday baseball in Boston, Massachusetts. That jaunty old versifier who penned the immortal lines:

Henceforth let none in peril of his life,
Attempt a journey or embrace his wife,

died too soon. To what Homeric heights he could have risen if he had lived to see the somewhat lantern-jawed Mr. John Evers lead his Braves forth to do battle with the Giants of Mr. John McGraw on Sunday, April 21, in the year of our Lord 1929, in the home of the bean and the cod? Boy, page Governor Bradford.

The Outline of Liberty

G. K. CHESTERTON

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THERE is a quality needed today for the spread of all truth, and especially religious truth, which is very simple and vivid, but which I find it very difficult to fit with a word. So many words have become catchwords.

I suppose that our critics, in their learned way, would have recourse to the little-known Greek word *paradox*, if I were simply to say that they are not quite broad-minded enough to be Catholics. In their own jargon, being broad-minded so often means being blank-minded.

If I were to say that they suffer from a lack of imagination, they might suppose (heaven help them) that I meant that what we believe is all imaginary. Nor indeed do either of these two terms define the definite thing I intend. It would be nearer the mark if I said that they cannot see all round a subject; or that they cannot see anything against the background of everything else.

The learned man, of what I may call the Cambridge type, is like a man who should spend years in making a minute ordnance map of the country between Cork and Dublin, and never discover that Ireland is an island. It is not a question of understanding something difficult. It is rather a question of opening the mind wide enough to understand something easy. It is not to be attained by years of labor; it is more likely to be attained in a moment of laziness; when the map maker, who has long been poring over the map with his nose close to Cork, may lean back for a moment and suddenly see Ireland. It is much more difficult to get such men to lean back for a moment and see Christendom.

The Catholic Church is always being defined in terms of the particular quarrel that she happens to have with particular people in a particular place. Because the Protestant sects in Northern Europe, for one or two centuries, disapproved of rosaries and incense and candles

and confessional boxes, there was a widespread impression that Roman Catholics were simply people who liked confessional boxes and candles and incense and rosaries. But that is not what a Manichee or a Moslem or a Hindoo or an ancient Greek philosopher would say about Roman Catholics.

Buddhists have incense; Moslems have something very like rosaries; and hardly any healthy heathen human being on earth could conceive why anybody should have any particular hatred of candles. Buddhists would say that Catholics were people who insisted on a personal God and personal immortality. Moslems would say that Catholics were people who believed that God had a Son who assumed human form, and who did not think it idolatrous that He should afterwards assume pictorial or sculptural form. Every group in the world would have its own angle or aspect; and the Protestant would hardly recognize the same object which he had only considered in his own aspect.

Nevertheless, each of these, taken in itself, is in a sense narrow; and to dwell upon it narrows the issue. What we want is to have some general impression of the whole background of humanity, especially of heathen humanity, against which we can see the outline of the object, as, in the map of Ireland, the island is seen against the sea.

Now the real background of all that human heathenry is rather a gray background. There are particular patches, which happen to be close to us in place and time, which have been freshly painted in various ways. So freshly painted that nobody knows yet how long the colors will last. As the Imperialists wanted to paint the map red, so the Internationalists and Idealists now want to paint the map pink. But none of them has painted half so much of the map anything as they, in their optimism, have sometimes supposed. And even in the areas where a sort of official optimism prevails, as in parts of America, there is a great deal more of the old ordinary melancholy of men than anyone could gather from newspaper headlines or political programs. And I believe that the most general philosophy of men left to themselves, and perhaps the most practical illustration of the Fall of Man, is a vague impression of Fate.

If a man will really talk to the poor, in almost any country, I think he will generally find that they are either Christians or fatalists. This fatalism is more or less varied or complicated, of course, in various places by various mythologies or philosophies. It will generally be found that the mythology is a sort of poetry, embodying a worship of the wild forces of nature; a nature-worship which, when broken up, is called polytheism, and, when united, is called pantheism. But there is sometimes very little left of theism in pantheism.

Then there are whole districts where there is true theism, which is, nevertheless, permeated with a mood of fatalism. That, I suppose, is true at least of large areas of Islam. Then there are what may be called the philosophies of resignation, which probably cover equally large areas of the ancient civilization of Asia.

We need not insist here on any controversial points

against or even about these things. But I take it as certain that all those notes of recurrence and cosmic rhythm, and a cycle beginning and ending with itself, which repeat themselves so frequently in connection with Buddhism and Brahminism and Theosophy, are in a general sense allied to an almost impersonal submission to an ultimately impersonal law. That is the tone of the whole thing; and, as I have said, the tone or tint of it strikes us as rather gray; or at least, neutral and negative.

It is the same with almost all we know of the pagan myths and metaphysics of antiquity. It is a modern slander on pagans to represent paganism as almost identical with pleasure. But anyhow, nobody acquainted with the great Greek and Latin literature, even in the smallest degree, will ever dream of identifying paganism with optimism. It would at least be a great deal nearer the truth to say that there, as everywhere else, the fundamental character of paganism is pessimism. But in any case, it can quite fairly be said that it is fatalism.

Upon this gray background there is one splash or star of silver or gold; a thing like a flame. It is quite exceptional and extraordinary. Of its many extraordinary characters, this is perhaps the chief; that it proclaims Liberty. Or, as the only true meaning of that term, it proclaims Will. In a strange voice, as of a trumpet from heaven, it tells a strange story, of which the very essence is that it is made up of Will, or of a free divergence of Wills.

Will made the world; Will wounded the world; the same Divine Will gave to the world for the second time its chance; the same human Will can for the last time make its choice. That is the real outstanding peculiarity, or eccentricity, of the peculiar sect called Roman Catholics. And if anyone objects to my limiting so large a conception to Roman Catholics, I willingly agree that there are many who value it so much that they obviously ought to be Roman Catholics. But if anyone says that it is not in fact and history bound up with the Faith of Roman Catholicism, it is enough to refer him to the history and the facts.

Nobody especially emphasized this spiritual liberty until the Church was established. People began instantly to question this spiritual liberty, when the Church began to be broken up. The instant a breach, or even a crack, had been made in the dyke of Catholicism, there poured through it the bitter sea of Calvinism, or in other words, of a very cruel form of fatalism. Since that time, it has taken the much duller form of Determinism. This sadness and sense of bondage is so general to mankind that it immediately made its appearance, when the special spiritual message of liberty was silenced or interrupted anywhere. Wherever that message is heard, men think and talk in terms of will and choice; and they see no meaning in any of the philosophies of fate, whether desperate or resigned.

It is idle to talk to a Catholic about optimism or pessimism; for he himself shall decide whether the universe shall be, for him, the best or the worst of all possible words. It is useless to tell him that he might be more at one with the universal life as a Buddhist or a

pantheist; for he knows that, in that sense, he might be more at one with the universal life as a turnip or a tree. It is his whole hope and glory that he is not at one with the universal life; but stands out from it, an exception and even a miracle.

There is a great passage in the "Paradiso" of Dante, which I wish I knew enough Italian to appreciate or enough English to translate. But I would commend it to those who may fancy that my emphasis on this exceptional

quality is a mere modern whitewashing of a medieval superstition; and especially to those who have been taught in laborious detail, by learned and very stupid historians, to regard medievalism as narrow and enchained. For it runs roughly like this:

The mightiest gift that God of his largesse
Made in creation, perfect even as He,
Most of His substance, and to Him most dear,
He gave to the Will and it was Liberty.

A Few Words on Words

WILLIAM T. WALSH

WHAT'S in a name? A great deal, in the humble opinion of this observer. There is a special magic in the very contour of a word, a spell that can be destroyed by the misplacing of a single letter. And I have never been convinced that a rose by any other name would smell as sweet. Rose! The word itself has slowly acquired by long association what some intellectuals in these cubic days might go so far as to call, bursting as it were the boundaries of speech, a fragrant sound. A chiming musical word it is, brief and velvety as the object it was ordained from the beginning of etymology to commemorate in the mind of man. "Rose!" "My luv is like a red, red rose" . . . "rose of Sharon" . . . "as rich and purposeless as is the rose" . . . how poets have loved and caressed that word!

Surely, the heretical opinion attributed to Shakespeare on this subject could not have been his. No doubt it was with a sly purpose that he put it into the mouth of a love-sick girl, who naturally would be expected to speak with a certain degree of extravagance. There is a great deal in a name; and I am thinking not merely of sentimental, but of stern practical values.

Once I knew a man who earned a precarious living at odd jobs, cutting lawns, hoeing corn, carting ashes, pruning trees, washing dogs—in fact, embracing with a pathetic eagerness any task that destiny dropped into his hands—and all for twenty-five cents an hour. He was known as a handy man, a jack-of-all-trades, Old Hank Peavine, the free-lance farm hand of our town. His appearance conformed to the epithets that denoted him. From his scrawny neck and sloping shoulders to the odd patches on his baggy knees and his leaky boots, he was an abject incarnation of poverty and weariness. His little bullet head stuck out of the neck of his old blue shirt like the head of a rooster looking for a worm. Between jobs he put in his time telling about all the hard luck he had had, and on Saturday nights he usually got drunk. Then, during a brief hour of imagined or resurrected glory, he entertained the barroom with tales of his exploits in the Spanish-American War.

And then, for a while, I saw nothing of him. I began to fear that he had at last drunk himself into a miserable grave, when one day I chanced to pass his house, and there, nailed to a tree like a pirate's flag on the mast of a captured brig, was a large black sign, illuminated with tall white letters, spelling out, "Henry Peavine, Agri-

culturalist." Whether some one or something had put it into his head, or whether he had been taking a correspondence-school course in memory training, will power, climbing the ladder of success, how to bring the best people to your house, overcoming the misfortune that your best friend won't tell you about—whatever it was, I soon learned that Henry had become a sober, industrious citizen, with a radio and a second-hand car, and a new suit of clothes for Sundays. When I engaged him to set out some raspberry vines for me, I further discovered that in putting up his black-and-white sign he had also put up his price to sixty cents an hour.

Now whatever any one may conjecture about the importance of mere names, I know that Henry Peavine, Agriculturalist, is not the same person as Hank Peavine, farm hand. He himself must be conscious of the interior metamorphosis, for he hardly speaks to me any more, or does so with an appropriate trace of condescension, since he no longer has any excuse for borrowing half-dollars from me; and I dare say a schoolmaster, while all very well in his way, is hardly in the same category with a successful Agriculturalist.

Indeed, there is something in a name. A word stands for an idea, and ideas, as the best Catholic philosophers decided after a memorable controversy, are real. Two words may stand for the same thing and yet convey totally different ideas. Mr. Hokum is an instructor in Harvard University. Ah, an instructor! Yes, and his brother is a professor at Princeton. Indeed! Fancy that, a professor! But if I tell a man that Mr. Hokum is a pedagogue at Yale, or his brother a pedant employed by Dartmouth to advertise the college in the modernistic magazines, I evoke no murmurs of approval. The names signify something, that is plain enough. Mr. Jones, the lawyer, seems somehow to shrink in stature when we hear some misanthrope describe him as Jones the shyster, who chases ambulances and earns fees for collecting bills from indigent clerks and school teachers.

I have sometimes been puzzled to discover the actual difference between a barber shop and a tonsorial parlor, between an undertaker's establishment and a mortuary parlor; but I am sure the terms stand for an appreciable difference, and I am inclined to think it is probably a difference in the size of the price charged.

When I hear that So-and-So is a scholar, I am eager to meet him in the hope of learning something from

him; but let any one describe him as an Intellectual, and I avoid him as I would the plague, for I cannot help setting him down as a prig, and probably a bore as well. There is a newspaper reporter in New York who collects such a large salary that he describes himself as a journalist; and the word went around a while ago that he had become a neurotic suffering from some kind of psychosis which only a psychoanalyst of parts could cure; but on the other hand I heard him described by a man of more homespun wisdom than tact, perhaps, as "an ornery nut" who needed a good swift kick and the ministrations of a father confessor. I will not attempt to unravel all this conflict of terminology, but there is meaning in it somewhere, of that I am sure, if one could only unravel it.

Just as swallows build their nests in barns and mosquitoes hover over stagnant swamps and hens are drawn as by a lodestone into newly planted vegetable gardens, so certain kinds of weasel words seem to find their way inevitably, as by some species of natural affinity, into the mouths of hypocrites. To what extent a hypocrite is intentionally deceiving others, and to what degree he deludes himself by a species of self-hypnotism, I must leave to psychologists to thrash out among themselves. But I think I am beginning to detect in various public characters certain of what might be called (if one were as pedantic as they sometimes are) the stigmata of hypocrisy. The first symptoms are to be found in the words they habitually use. When a headmaster of a school or a college president begins to talk about "service," "the joy of cooperation," "the ideals that no money can buy," it is time to suspect him of wishing to reduce the salaries of the faculty, or at the very least, forestalling an application for a living wage.

The word *medieval*, as commonly used today in classrooms, books and magazines, is a valuable hint to the hunter of hypocrites, as valuable in a way as a thumb print left by a thief on a window sill. For the man who uses it does not mean what he says, but something else that he dares not say. He may be a university pedant hired for a small (but often excessive) stipend to teach, say, chemistry, biology, literature, anthropology, or even mathematics. For some mysterious reason he prefers to teach various theories such as birth control, socialism, atheism, free love or anarchy; or to give them their ancient and more accurate appellations, pride, covetousness, lust, anger, gluttony, envy and sloth.

Now, between this oracle and the insanities that he instills, little by little, into the minds of men too young and ignorant to be able to refute him, stands the disapproving figure of the Catholic Church. And since it is no longer fashionable to speak in classrooms about the Scarlet Woman of Babylon, he contents himself with anathematizing all who disagree with him—and again, his only powerful antagonist is the Church—by applying the word *medieval* with a sophisticated sneer. Speaking of indissoluble marriage, he will murmur blandly: "Of course we have got a little beyond that medieval conception." He will say quaintly that "Sir Galahad is hardly a modern person"—meaning that Sir Galahad was not lecherous. Shakespeare in this infallible gentleman's

view is perhaps "somewhat tainted with medievalism"—meaning that Shakespeare's morality was Catholic. Euripides is praised for being "strangely modern in spirit"—meaning that this dramatist often subordinated will to passion, and clear thinking to the jingle of words, as our neo-pagans today habitually do. "Modern" in this lexicon means incoherent, pagan, anti-social, anti-Catholic. "Medieval" means Catholic and nothing else.

But of all the words that have fallen into ill repute among the modern sages in every college today, "dogma" is perhaps the one that covers the largest number of ignorant assumptions and glib sophistries. As Mr. Chesterton said in one of his early essays, "Any stick will do to beat a dogma with." Liberal professors who try hard to be fair even to the Middle Ages are forever saying something asinine, like this: "Religion is a fine thing, and the Church [they do not always say which one] has its own place in the world; but it goes without saying that the intelligent modern man cannot accept the dogmas of past ages."

President Angell of Yale said something of that sort in a public address shortly after he became the pilot of that great university. It was possible for an educated man, he said in effect, to respect the *spirit* of religion, but as for *dogmas*—ah, who could believe in dogmas nowadays? In plain English this probably means that it is all right if you are a Unitarian, an Ethical Culturist, a Mason, a Theosophist, a Rotarian, a vegetarian, a Swedenborgian, a Monist, a Confucianist or a Pragmatist; but no man of any sense could think of being a Catholic. Either the learned gentleman meant that, or he meant nothing intelligible. He is not the old type of college president who reveled in his Greek roots, but the new type of go-getter who collects the root of all evil by millions for new dormitories. And yet I dare say he must have learned at one time in his career that "dogma" means a teaching; and it ought to have occurred to him that everybody believes in dogmas of one kind or another. Some dogmas last forever, because they are true; and others, because they are false, change with every new experiment in college architecture. In short, every dogma has its day; and the one that now seems most popular in academic circles is the foolish one that every man in the world is infallible except the Pope of Rome.

TENEBRAE

This is darkness, truly,
Such vacant desolation,
And long, long waiting moments,
As come but once, with strained expectancy,
To lamentation.
For now the lights are gone;
And death awaits the dawn.

This is loneliness;
The loneliness of being,
This solitary waiting,
With every light extinct,—with sound-mocked silence,
And sight unseeing,
Until that candle's light
Divine, dispels the night.

MARY C. DEHEY.

Freud among the Hurons

JAMES J. WALSH, M.D., PH.D.

I SUPPOSE that if there is one thing this generation is inclined to pride itself on it is the fact that we know so much more about the human mind now than we used to know, and above all that we know how much the mind influences the body. As a result of that development of knowledge, we feel that we are able to use the "new psychology," as we love to call it, in a great many ways, hitherto undreamt of, in making people better physically, that is relieving them of many symptoms from which they have been suffering. All sorts of "psychological" healers in our time, from the psychoanalysts to those who preach the religion of the solar plexus and insist that we have a divinity within us and that all we need do is to work with him properly and we shall suffer no more from disease, are making profitable livings.

It is particularly the "educated" people, that is, those who have been submitted to our educational routine, who are affected by these supposedly *new* discoveries and it is they who crowd the waiting rooms of the multi-varied psychological healers. The books on the new psychology, properly advertised of course, enable devotees to accomplish wonders in keeping themselves in good health and even restoring others to health.

It is rather amusing in the light of this very prevalent persuasion in the modern time, to read some of the passages on mental healing among the American Indians in Agnes Repplier's recently issued life of Père Marquette. These are practically quotations from the old-time "Jesuit Relations," that is, the letters which these missionaries in this country wrote to their superiors in France describing conditions of life among the Indians. Almost needless to say, these writers were educated men who had been carefully trained in the Jesuit colleges in Europe at a time when even Lord Bacon declared that the Jesuits were the best teachers in the world; he was sorry that they were not on the side of Protestantism rather than that of Catholicism.

Now it might possibly be imagined that it was only the lesser lights or perhaps only those who had no special talent for teaching or who lagged behind somewhat in mental development as the years went on, who were sent on the missions among the Indians. After all, the Indians were ignorant and without culture, and any missionary, no matter how small his equipment, might well be considered amply endowed for such work. So far was this from being the case that on the contrary some of the very best among them volunteered for the missions and it was from among these that superiors selected the men who were to be entrusted with what was considered the delicate task of bringing these savages into personal touch with Christianity.

It is easy to understand under the circumstances that these trained observers would see very clearly the mental peculiarities of the Indians and penetrate subtly into their attitudes of mind toward health and disease. Miss

Repplier says: "It is interesting to note that among certain tribes, noticeably the Hurons, the medicine men believed or professed to believe in suppressed desires as firmly as if they had been Freudians of today."

This might easily be considered a far-fetched notion by which a modern idea was projected into the past and given a significance that it really did not possess. Miss Repplier has given too many details, however, for anything like this to be considered the explanation of her suggestion. She notes that "Père du Perron says that a soothsayer summoned to heal a sick Huron would gaze into a tortoise shell or perhaps into a fire for a long time, striving by concentration of mind to learn what it was that his patient unconsciously wanted." After a time he triumphantly announced that something or other represented the unsatisfied desire which was at the bottom of the Indian symptoms and proceeded to satisfy that desire so far as that might be possible. Sometimes a feast of some kind was necessary, at others a dance; sometimes a string of beads or some wampum was all that was necessary and when this was provided the sick Indian very often proceeded to get well as promptly as any modern woman patient who has been psychoanalyzed and told, "Now this is what has been clamoring for satisfaction in you and now that you know it you ought to get better."

This interpretation of the Indians' ways in terms of Freudianism is not dependent on the testimony of one or even two Jesuit fathers of that day. It is supported by the testimony of three or more of these distinguished educators who had been given, it may be well to say, the best training in psychology in their day by some of the leading psychologists in the world. Miss Repplier quotes Père Jouvencey, who found traces of this psychoanalytic belief among the Algonquins and very naturally was immensely interested in its pseudo-scientific character. No wonder, then, that he described it for his brethren at home—who he knew would be very much interested in this phase of psychology among the Indians—with careful accuracy and attention to details. After reading his paragraph of description one is brought to realize very clearly that the Indians of two centuries and a half ago in Canada and the Middle West were actually dabbling in the same sort of "psychology" in its relation to disease that we have heard so much about in the modern time. Père Jouvencey said:

They [the Indians] believe that there are two main sources of disease. One of these is in the mind of the patient himself, which unwittingly craves something, and will vex the body of the sick man until he possesses it. For they hold that there are in every man certain inborn desires, often unknown to himself, upon which his happiness depends. For the purpose of ascertaining such innate and ungratified appetites, they summon soothsayers, who, as they think, have a supernaturally imparted power to look into the inmost recesses of the mind.

No wonder Miss Repplier asks after that paragraph, "If this be not modern where shall we turn for moder-

nity?" Of course it would be expected by those who know and appreciate her writings for years that Miss Repplier would find some comment on the passage that would make it particularly interesting for our time. And she has. It consists in her suggestion that it was the men who were psychoanalyzed in the olden days and not the women. It was the men who had some leisure on their hands while the squaws did the work. The women had too much to do to need psychoanalysis, but you must have Miss Repplier's own words:

The only archaic touch about it is the sex of the invalid. For whereas, in the world of today, women are the profitable patients of all kinds of healers, spiritual, mental, and professional, it was the Indian warrior, or perhaps the Indian boy, whose suppressed desires awakened so much concern. The squaws were pretty well accustomed to suppressing all desires, conscious or otherwise, and too hard at work to think a great deal about them. If they fell sick, there was always the solacing thought, so naively expressed by the old Ottawa chief to Père Marquette, that it made no especial difference whether they lived or died.

Even dreams were not neglected in the "new psychology" of the untutored Indians here in America 250 years ago. The most tenacious superstition in the Indian mind was a profound and apprehensive belief in dreams. As Miss Repplier says, "Freud would have welcomed the Hurons to his heart, would have told them shocking things and have intensified their dismal sense of uneasiness." She adds that "Sir Arthur Mitchell would have found in them a striking illustration of his theory that we are all decadent in our dreams." She tells how the good missionaries succeeded in "sublimating" and neutralizing the superstitious fears of the Indians incident to their dreams by the exercise of common sense.

This whole subject as it is developed in the life of Père Marquette is a typical demonstration of how old the new is in matters that relate to the human mind. Freudianism is rapidly going out, what was good in psychoanalysis is recognized as extremely old, whatever is really new in it is almost entirely wrong. It is interesting to see, however, that the Indians were just as suggestible two centuries and a half ago as our people are at the present time. But that is not the way to say it. Education, so called, or at least the learning to read and write, has made ever so many people more suggestible than they were before. The Indian medicine man of 250 years ago would find a fertile field in our time. Indeed in nearly every one of our large cities there is at the present time one or more healers, pretending to have the secrets of the Indians and their medicine men, who are making a very fine living and always not so much from the ignorant as from those who think that they are educated and intelligent.

THE MOTH

I have seen many moths
And many flames.
Once I saw the flame leap higher.
Once I saw little dusty wings
Beat the flame to death.
And once I saw a moth
Bruising herself
Against the dirty glass of an arc-light.

C. T. LANHAM.

Education

Catholics and Adult Education

RAYMOND J. GRAY, S.J.

THE first general awakening of Catholic interest in what is now known as adult education dates from forty years ago. By that time the popularity of lyceums and institutes in which the latest achievements of literature and science were critically discussed had led to a wide vogue of intellectual self-improvement. Literary societies and study groups began to multiply as older persons, realizing their deficiencies of early education, made belated efforts to get into step with the rapid progress that marked the last quarter of the century. Chautauqua had just come to add a brilliant display of social life to the otherwise drab intellectual activity of the generation.

Many of the beaux and belles of the period thought it the proper thing to study Chambers' "Cyclopaedia" or the "Britannica," and after hours of silent wrestling with a subject, delighted in amazing a small circle of friends with the results of their ponderings and researches. During the summer months they would travel to an attractive spot beside a placid lake in rural New York, and there in the leisure between dances and the other entertainments of vacation, listen to learned lectures by eminent professors until they became conscious of marvelous intellectual transformations.

It was natural that Catholics should be caught up in the influence of a movement which, in spite of certain superficial appearances, contained so many elements of good. The first evidence of this condition was the surprising growth and popularity of Catholic reading circles. The Rev. Thomas McMillan, of the Paulist Fathers, had in 1886 founded the famous Ozanam Reading Circle of New York City, the first regularly organized body of the kind. In a volume of educational essays by various authors, published in 1896, Father McMillan describes the development of the Circle out of the free circulating library of St. Paul's Sunday School. It had been a custom in the school to have pupils read a number of Catholic books, in addition to other prescribed reading. The Circle, which was made up of graduates of the school, took over this custom. Besides individual study of select works of Catholic history and literature, some attention was devoted to the best Catholic periodicals; and to cultivate taste it was usual for members to read aloud striking passages from the authors assigned them. The idea became popular, with the result that Catholic reading circles made up of enthusiastic men and women were soon to be found in countless parishes throughout the land. To encourage the work, Brother Azarias, from the beginning an ardent advocate of the new venture, wrote his volume "Books and Reading," and a young layman, Mr. Warren E. Mosher, of Youngstown, O., organized a national association of reading circles called the Catholic Educational Union.

The success of these endeavors led to further developments, chief of which was the publication of a magazine called the *Catholic Reading Circle Review*, to assist the

various reading circles in following a definite program. It was Mr. Mosher, the founder and editor of the *Review*, who first suggested the advantages of a summer session at which distinguished professors could dispense learning in some beautiful country place which, by its scholarly associations, might in time recall the groves of Academe.

The suggestion resulted in the establishment of the Catholic Summer School of America. A first meeting, rather in the nature of an experiment, was held at New London, Conn., in 1892, under the patronage of Bishop McMahon of Hartford, and lasted three weeks. Due to the untiring zeal of the organizers, prominent among whom were a number of Catholic laymen—Mr. Mosher, Mr. John H. Haaren, Prof. George E. Hardy, Dr. John A. Mooney, and Mr. George Parsons Lathrop (former associate editor of the *Atlantic Monthly* and a recent convert), the enterprise was an unexpected success. The following year a picturesque tract of land bordering on Lake Champlain, near Plattsburgh, N. Y., was acquired, and there annual sessions have been held ever since. The same year (1893) the School was incorporated, receiving a charter from the Regents of the University of the State of New York.

Recognized as a regular institution of university extension, the Summer School played a conspicuous part in the Catholic intellectual life of the country in the years prior to the publication of the "Catholic Encyclopedia" and the multiplication of Catholic colleges and universities. Without entering into detail concerning its social advantages, it may be sufficient here to recall that it was the first recognized Catholic co-educational institution of higher studies. The superior instructional quality of a school which had on its staff Brother Azarias, the Rev. J. A. Zahm, C.S.C., the Rev. John Talbot Smith, Cardinal Gasquet, Dr. James J. Walsh and more recently the Rev. Francis P. Donnelly, S.J., Dudley G. Wooten, George H. Derry, Frederick Paulding, Roy J. Deferrari, and others, is too evident to require comment. That the institution is still fulfilling a much-needed purpose is apparent from the fact that in July, 1927, an average of 500 persons were on the grounds every day, and 1,000 a day during August. The numbers at individual lectures ran from 50 to 300; the aggregate attendance at all the lectures of the season amounted to 17,000. We are informed that these numbers could be materially increased if the directors of the school had funds to expend on improvements and to erect new cottages.

At the time of the opening of the Catholic Summer School of America it was thought that its popularity would lead to the founding of similar institutions in different sections of the country. Nor was this expectation unfounded, as can be seen from the successive establishment of the Columbia Summer School at Madison, Wis., (1895), the Winter School at New Orleans (1896), and the Maryland Summer School (1900).

These institutions were destined to be more or less short-lived. The reason for this was probably the circumstance that classes in public and private evening schools, together with the courses provided by colleges

and universities in the form of summer institutes, proved more accessible to adults desiring to continue their education. The fact is in many ways regrettable; for the social and cultural advantages of a well-conducted summer school have not been duplicated in the institutions that have taken its place. Even the Catholic Summer School of America was to suffer not a little from this state of things; so much so that last year it was thought best to introduce three credit courses under Fordham University. One hopes that by this arrangement a solution of many of the difficulties confronting the institution has been found, and its permanence as an agency of adult education assured.

Among other enterprises in which Catholics were early engaged, special mention must be made of evening schools. Beginning as local institutions, some Catholic evening schools have gradually assumed a certain diocesan and even regional importance.

Conspicuous among the latter type is the evening school conducted by the Young Men's Catholic Association of Boston. (This organization, older than the oldest reading circles, has an interesting history from a religious, social, and educational point of view; it has been for the metropolis of Massachusetts what the famous Catholic Club used to be for New York City.) Founded in 1910, the evening classes of the Association have, in less than twenty years, afforded educational opportunities to over 35,000 men and women. The success of these classes was largely responsible for the interest later displayed by the Knights of Columbus in this type of work; and was one of the causes of the sponsoring of university extension by the State of Massachusetts in 1915. The Association offers a grammar-school course; a college-preparatory course; a commercial course; a four-year course in accounting; and two courses in civil service. In addition a number of individual branches are taught in one-year courses.

At present the enrolment exceeds 2,300; students come from the city of Boston, and from more than a hundred nearby towns, some of them traveling a distance of almost fifty miles. The most popular subjects, this year, are the civil-service post-office course with 435 students; civil service with 433; lectures on details of Catholic worship with 290; social service with 203; grammar school with 169; and philosophy with 123. The instructors, while including some college professors, are for the most part teachers in the Catholic and public high schools of Boston. Fees run from \$5.00 for the lecture course on Catholic worship to \$50.00 for advanced instruction in accounting. In spite of the large enrolment a good deal of individual attention is given to students; a dozen or more classes have less than twenty students and no class is discontinued as long as it has half-a-dozen members. Many of the graduates of the school, which enjoys the special patronage of His Eminence Cardinal O'Connell, have passed successful government examinations or in other ways risen to important positions.

The success obtained by the Young Men's Catholic Association of Boston not only marks an unusual achievement but reveals the unlimited possibilities of cooperative effort in aiding Catholic adult education.

Somewhat similar work, though on a smaller scale, is carried on by St. Mary's Catholic Association of Cambridge, Mass., and by various groups in other cities. Interest in this and other phases of adult education will well repay ambitious priests, particularly those laboring in small communities. To assist the latter the Rev. George Nell, of Effingham, Ill., has established the Parish Activities Service which among many helps for the busy pastor is prepared to supply a number of pamphlets bearing upon the parochial aspects of adult education. The titles of some of these are suggestive of what can be done: "Out-of-School Study for Parish Members," "Parish Parent-Teacher Association," "Vocational Guidance for Parish Members," "Library," "Dramatics," "Boys' and Girls' Clubs," "Parish Hall, Center of Social Activities," "Training Leaders for Parish Action," "Catholic Press," "Character Building," etc.

As regards higher education for adults, Catholic colleges and universities have always done what they could to put their facilities at the disposal of the public. Years ago many of these institutions gave popular literary and scientific lectures, and some conducted reading courses for which they granted diplomas. Since the War all Catholic universities have devoted themselves to extension work either by late afternoon and Saturday classes, or by expanding their summer-school courses. According to the "Directory of Catholic Colleges and Schools," in 1926 there were 5,077 students in these extension classes and 16,947 in the summer schools. As in secular universities, the majority of these students are women teachers seeking further credit for a degree; many, perhaps the majority, are members of Religious Congregations. Recently several Catholic institutions have opened home-study departments; of these Loyola University, Chicago, with its special faculty of thirty-five members and a student body of 1,160 is the most outstanding. A few Catholic universities, following the trend of the times, have established downtown colleges; some offer occasional series of public lectures; three or four give regular educational talks over the radio; one conducts an inquiry class in religion, and several broadcast weekly religious discussions or instructions. These are excellent methods of placing the advantages of the Catholic university at the disposal of adults, and deserve the greatest encouragement.

A notable support to adult education has come from such associations as the Knights of Columbus and the National Council of Catholic Women. Between 1919 and 1925 no less than 389,297 students were enrolled in 150 K. of C. evening schools; of this number 313,916 were War veterans, educated without charge. Between 1922 and 1927 the organization conducted free correspondence courses for ex-service men who could not attend evening classes; the cumulative enrolment in these courses amounted to over 125,000. Although the order has discontinued this work, it still maintains correspondence courses, covering a wide range of branches intended for members and their families. The National Council of Catholic Women has manifested great interest in study clubs. At present there are over 400 such gatherings, and

these use for their purpose the organization booklet and excellent outlines provided at a nominal fee by the National Catholic Welfare Conference. The National Council of Catholic Men has not as yet developed any very definite adult-education program; but the success of Judge Cunningham's Cincinnati radio address has awakened a desire among Catholic men to do more to explain and defend the Catholic viewpoint on important questions. To become effective such a plan must proceed along educational lines.

It would be well if the various lay organizations were to promote more actively the development of study clubs, open forums, debating groups, literary and philosophical societies, in which Catholic adults could continue and improve their education. At a time when non-Catholics of various creeds are inquiring about the Church and when the need of an educated Catholic laity is so evident, nothing could be more salutary. Indeed only in this way may we hope ultimately to see a large and well-informed body of Catholic men and women capable of playing a prominent part in the intellectual and social development of the country.

Sociology

On Coining Your Brains

PAUL L. BLAKELY, S.J.

WE Americans are a curious people. We admit it. One might use up an entire volume in merely cataloguing the idiosyncrasies of the somewhat Nordic race which inhabits the United States. We spend more money on schools and colleges than any other people in the world. (We also spend more on white collars and chewing gum.) We are pathetic in our belief that happiness is contingent upon our ability to spell, and to hold down a good job. Be good and you will be happy, said the Puritan. Get good marks at school and you will be successful, we say today. The Puritan was wrong, and so are we.

Of course, all turns upon what you mean by happiness and success. The Puritan, I fear, looked up "happiness" in the dictionary—or in what served him in pre-Johnsonian days—and found that that man was happy who possessed a standing in his community and a fair amount of "property." In our day, we turn to Dun and Bradstreet. The Puritan was a Christian, but now and then he forgot his Testament. Had he read it with moderate care, he would have discovered that the Master placed all true happiness in following Him, but He never promised worldly prosperity. Of His Apostles, some were rewarded with stripes, others with the cross, none with a kingdom in this world. The price of a place in His court was willingness to take up the cross daily and journey to Calvary. He called all to follow Him, cross-laden, through life to death, along the road that leads to our real life.

Life, as the Master outlined it, is simple. It is also hard, as all great achievements are hard. His teaching stressed an estimate of the value of this world singularly

at variance with that set by social science today. He did not rate the worth of a people by their wealth, or the happiness of an individual by his ability to acquire flocks and vineyards. He said not one word about the supreme value of literacy and learning as factors in the social process. He taught that if we loved God above all things, and our neighbor as ourselves, that if we bravely took up the cross, with all the hardships, petty and great, which it implied, we should find our life by losing it. To the Jew it was all folly and to the Greek a stumbling block. But it is the only valid philosophy of life.

Now we modern Americans have fashioned for ourselves a philosophy which retains enough of Christianity to make us aware that lasting happiness is not to be found in the possession of goods that do not last. Forced to a compromise, we reject—theoretically, at least—Dives. Dives was a capitalist who had never gone to college, and who passed his days picking out new kinds of purple and fine linen, and searching the land for other and more skilled cooks. It was a poor sort of existence, we think, properly ended by fire and thirst. Our idea is that our boys and girls must all “go to college,” not, precisely, to make themselves scholars, opulent in the goods of the mind, but men and women who to the “culture” and position attained at college add the ability to make money. Thus, although we turn away from Dives, this philosophy of ours is far from turning us to Lazarus and the pitying dogs. Fair evidence for this survey of mine can be found in half-a-dozen books and pamphlets circulated yearly in our high schools, setting forth by means of charts and graphs, “the financial value of a college training.”

It now appears (on the evidence of a doctor of philosophy, too) that we have overestimated that financial value. Indeed, unless someone throws a wrench into the academic hopper, learning will become a drug on the market, and we shall have nothing to offer scholarship but hunger and a thin counterpane in a chill attic.

The philosopher who thus rudely disturbs our dreams is Dr. Harold F. Clark, Professor of Education in Columbia University.

His thesis is, briefly, that in our present status, a college education is a distinct detriment to the earning capacity of the American youth. The popular notion that every year at college adds to his ability to make money is false. He and most of his fellows are beset with the notion that they must enter some profession, law, medicine, the ministry, and so on. But the professions are overcrowded. We could get along very nicely without a number of our physicians and attorneys, and they, poor wretches, could get along much more nicely, were there fewer lawyers and doctors. Dr. Clark admits that some college-trained men and women succeed financially. But any apparent income advantages are the result of natural ability rather than of academic training.

Whatever judgment we may pass on Dr. Clark's conclusions, we must admit that he centers attention on a real difficulty. If college is to prepare our boys and girls for “life,” what kind of “life” is meant? There are about 800,000 men and women in our colleges and universities. If all, or even a majority, propose to enter a profession,

it is clear that the professions will soon be surfeited. “Education is just as much a commodity as wheat,” writes Dr. Clark, “and must be governed by the law of economics.”

We are reaping a bitter harvest. For more than a decade, mass production in education has been the dominant American philosophy. Education, or what passes for it, has been expanded beyond the limits of any other country. For the primary and secondary grades, it is legally or socially compulsory, and in his Inaugural, President Hoover expresses the hope that somehow, sometime, this mass production may include the complete educational cycle. What, then, shall these “educated” boys and girls do, when sent forth signed, sealed, stamped, and approved? Must they eke out an uncertain existence by taking in one another's washing?

“You cannot have the present high percentage in high schools, and expect all [pupils] to go on to ‘higher callings.’ If all tried to do so, salaries would drop to unbelievable levels,” writes Dr. Clark. “The higher callings might be even more overcrowded than the field of unskilled labor today.” Dr. Clark's tentative solution is not strikingly novel. It consists, essentially, in control of the professions by the State authority, so that the number of men and women permitted to enter them will be limited by the needs of the community.

This solution at once invites criticism. Unless this control is nation-wide it is useless, and in our Constitutional system it cannot be nation-wide. Again, it appears to be an invasion upon a right which the Supreme Court held (in the Oregon case) to be a natural right, protected by the Constitution. Finally, it leads directly to “State medicine” and to State monopoly of all professions. It is by no means clear that we are ready for this in the United States, or that such monopoly would sufficiently protect the welfare of the citizen, or promote the idealistic interests of the professions.

The real solution probably is not applicable at the present time, at least not in all its vigor. The root of the evil is the philosophy that every boy and girl must “go through” high school and be “sent” to college, and it has struck deep. It can be removed only by slow degrees.

THE VILLAGE SOLOMON

“This way! This way!” And at the bawl
Of the side-show barker's tricky call
I dearly paid, slunk through the door,
And viewed the World unseen before.

Or rather seen, and yet unknown—
A thing of waxy flesh and bone
With snaky heart (as I believe)
Coiled up in breast to make it heave.

Now, neighbors, mind! Each beating knock,
So like to throb, informed the clock
I might not see who came to know
The barker through his fake side-show.

Fooled was I who willed to strike
The poles and fabric, Samsonlike;
But I've a coin I'll keep unspent
For the great, big Show in the other Tent.

FRANCIS CARLIN.

With Scrip and Staff

THE information that the science of Euthenics has been part of the curriculum of Vassar College since 1922, may not convey anything very precise to the minds of many readers. Writing in the *New Student* for March, Caroline G. Mercer complains:

Unfortunately the Euthenics Week left quite as uninformed as before the students who do not major in Euthenics, for the audiences were largely students in the subject, faculty members and invited guests. Being uninformed, the large mass of the college, as I discovered by inquiry, has a very dim impression of the whole idea of Euthenics. Many of these very uninformed are actually taking courses which fall under Euthenics—Child Study, or Social Psychology—without realizing that the term stands for the processes which they themselves use.

As to the meaning of the term *euthenics*:

As long ago as 1910 Dr. Ellen H. Richards, a Vassar alumna, used the term to designate "the science and art of improving the human race by securing the best external human influence and environmental conditions for the physical, mental, and moral development of the individual." As a college subject it was, to quote Miss Annie Louise MacLeod, the first chairman, "an attempt to focus the attention of educated women upon the contributions of the natural and social sciences towards human welfare and world harmony." As a study it is not so much an academic "department" as a grouping of all those subjects which refer to the problem of understanding the individual's reaction to his environment, or the possibility of modifying the environment to improve the individual. In its largest sense too, as Mrs. Richards saw it, and as Vassar sees it, Euthenics means not only study, but the application of its results to the difficulties of human beings.

At the recent dedication of the Minnie Cumnock Blodgett Hall of Euthenics, at Vassar, the speakers dwelt on the contributions made to this science by the "older sciences," such as biochemistry, applied psychology and psychiatry, anthropology, home economics, modern architecture and public-health work.

WHAT to do with the individual who does not react to his environment, but pursues instead his own non-reacting way, presents a special problem for the new science, to be taken up in due time in the Minnie Cumnock Blodgett Hall. It is curious, however, that at Vassar's sister institution, Smith College, there seems to be no question of trying to improve the environment for the individual, if we are to believe Smith's best-known exponent of personal-conduct ideals, Prof. Harry Elmer Barnes.

On the contrary, Professor Barnes, writing on the self-same page with Miss Mercer, takes apparently for granted that absolutely nothing can be done about it, as far as personal habits are concerned. "The assumption that college students should be adequately protected against lecture references and reading assignments that may prematurely inform them on sexual matters or unduly stimulate their sexual curiosity" is utterly scouted by Professor Barnes, as "amusing and preposterous." Why? Because of his own frank and unquestioned assumption that in any modern American college nothing can be told, nothing can be unveiled, or revealed by any professor, even from the most recondite medical or psychopathic sources, to half-way equal what the boys and girls already know, and are talking of as matter of course in their daily college career.

After mentioning the influence of the movies, theater, and modern novels, as well as of the great "erotic classics," the Smith College professor continues:

Do students who gather almost daily after dinner and on rainy Sunday afternoons to exchange sex anecdotes and disburse sex information in a super-Rabelaisian manner need to be protected from a few dry references to the most rudimentary facts of sex in the course of a scientific and technical lecture by a professor *who is likely to be far less acquainted with the sex life of today than his or her students* [italics my own]? Imagine the participants in college "smut sessions" being "protected" against the contents of the most erotic college lecture on record in the history of pedagogy! If one accepts the philosophy of protection and coddling for college students, then he should start by protecting them against the influences of their home life and their fellow-students, which are certainly more inciting than college courses, even courses in genetics and domestic relations!

Euthenics, therefore, if it is to have any practical bearing on certain very fundamental "reactions to environment," would seem to have a rather formidable and inveterate rival in the unchangeable ways of the students themselves, as pleasantly depicted by Professor Barnes.

That the Professor's picture is a correct one, for Smith College or elsewhere, in the universal sense in which he predicates it, none of us will wish to believe. But the striking fact is his unquestioning assumption of the condition, as applied to the modern secular man's or woman's college: that it is the only thing to expect, that nothing can be done about it; and that any attempt to provide inexperienced youth with the safeguards that their parents expect and to which they have a natural right, is only a piece of impudent stupidity on the part of the parents, and an insult to the intelligence of the young.

In other words, the modern educator must simply give up the fight, and parents who send their children to any modern college, must abandon all hope since "the only way to make any marked progress is for college authorities to defy parental opinion and courageously inculcate information."

YET where Professor Barnes can see no outlook but to yield complacently to what appears to him an inevitable condition, the students of Santa Clara University, in California, tell an entirely different story both as to the environment and their own relation to it.

The Report of the Fourth Annual Religious Survey of Santa Clara University exceeds in thoroughness and originality those of preceding years. I quote at random from questions and answers (Pilgrim not responsible for sentiments expressed):

Have you a definite aim in life?

Yes	78 per cent.
No	21 per cent.
No answer	1 per cent.

Has Prohibition benefited the student? Why?

No.	80 per cent.
Yes	14 per cent.
No answer	6 per cent.

Would you recommend Santa Clara to a High School senior? Why?

I have been around several universities and I find this is the only one where a student can get personal instruction from the professors.

I think the trained men from this school succeed better than the average from other schools.

It would depend on his reason for wanting to come, if for an education, yes, but not for any other reason.

Would you go to a co-educational school?

Yes 49 per cent.

No. 44 per cent.

Doubtful 7 per cent.

I wouldn't go because it is the greatest way yet discovered for killing the family spirit and encouraging snobbery.

The presence of women makes men check up on unmanly habits of speech and dress.

In co-educational schools the social life becomes primary in importance.

I think it is for the best interest of boys and girls to be educated separately.

What spiritual trait is most needed by you?

I need humility—not the extravagant kind—strength of character and more application to study.

I need strength of will, or usually I can see what is the right thing to do but lack will power to follow up with my knowledge.

What I need is a retreat at Los Altos. I would sure like to make one there.

What is the greatest religious influence for you at Santa Clara?

Daily Holy Communion; frequent Holy Communion; visits to the Blessed Sacrament; frequent Confession; Benediction; First Fridays; serving Mass; my pals; daily Mass; the new Mission; the Retreat.

The daily Mass, the sermons and also my classes in religion and philosophy.

The opportunity of going to the Sacraments daily is my greatest influence.

What type of sermons do you prefer?

Short; to the point; sincere; persuasive; not oratorical; original; fear inspiring; none, if possible; the bawling-out type; understandable, on sex problems, on missionary work, no blarney, meaty.

On topics dealing with problems of the day, which will enable us to know what position to take.

I prefer those not dealing with the question of how poor the church is.

I like sermons that bring out the idea that those who dance must pay the fiddler.

I like plenty of sermons on death, hell, judgment and the sins of college men.

I like them not too long and those that divide the topic into three or four points and prove each point.

Please state your own experiences with Holy Communion (last question on the list).

Holy Communion is the best way to acquire spiritual well-being, and after receiving one feels that he is again a soldier of Christ.

It is Holy Communion that keeps me from yielding to temptations.

Holy Communion strengthens me, I know, and after Holy Communion I look forward to the coming day with zest and eagerness.

The oftener I go to Holy Communion the more I realize what a privilege it is and the closer I come to realizing what it means to receive.

When I go to Holy Communion I receive a consolation that is unrivalled by anything I know.

Holy Communion certainly helps me with my class work and in every other activity in which I engage.

Holy Communion has been a source of confidence, success and guidance to me.

It is interesting to note that this last item, the question regarding experience of Holy Communion, although the last on the list, seldom fails of a careful answer.

THE PILGRIM.

Literature

Rupert Brooke and the Incarnation

SISTER M. ELEANORE, C.S.C.

THERE is a dearth of Christian poetry about the tremendous mystery of the Incarnation. A thousand songs have been tossed into the Crib of Bethlehem, garlands of songs have been twined at the foot of the Cross; but the actual coming of our God upon our earth has not had its share of song. The reason for this dearth is, of course, understandable and in many ways praiseworthy: most poets have not the delicacy of touch necessary for something so exquisitely of Heaven as our Lady's conception of her divine Child; most poets have common-sense enough to know that poetizing elaboration of the words God spoke to Mary through Gabriel is usually painting the lily disadvantageously. "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God."

Occasionally, however, a poet is born who dares to lay hands upon the words of God and who does mirror them forth in some beautifully figurative way that moves the heart to quickened love, or elaborate them into further "linked sweetness, long-drawn out." Sometimes a poet, who fears to use the very words of the angel for the nucleus of a poem, goes to another part of the Bible for his inspiration and theme. There is, for example, in the Sloane Manuscript, 2593, in the British Museum, a lovely anonymous poem, written about 1450, which is constructed upon the sixth verse of Psalm 71: "He shall come down like rain upon the fleece; and as showers falling gently upon the earth."

All the cool sweetness of rain falling softly upon the whiteness of fleece, all the life-giving sweetness of showers falling gently upon the earth are in the chaste coming of Christ to His immaculate Mother. Exquisitely the unknown poet sings of it:

He cam all so styлле
Where his moder was,
As dew in Aprylle
That fallyt on the gras.

The matchless loveliness of this Virgin who preferred her virginity even to the motherhood of her God exalts the poet to proclaim her worthy of her honor:

Moder and maydyn
Was never non but che;
Wel may swych a lady
Godes moder be.

During the centuries from the writing of this poem till a boy poet of our own day wrote his immortal poem of the Incarnation, a few poets sang of this loveliest event in history. For the most, Catholic poets composed prayers to our Lady under the title *Ave Maria*, being concerned rather with praising her spotless beauty and with petitions for their own needs than with attempting to portray the mystery. Protestant poets, on the other hand, seem to have wished to paraphrase the Bible narrative. A few of these poems by Protestant singers are lovely indeed; but one can say without exaggeration that the climax to them

all is certainly the poem "Mary and Gabriel," by Rupert Brooke.

Aside from its fragilely lovely word pictures that have in them, like the Taj Mahal, an apparent etherealness but also the indestructibility of alabaster, the most noteworthy feature of the poem is its portrayal of Mary's human fear of her aloneness with God in this tremendous moment. Perhaps only the person who has faced imminent death can know the mingling of overwhelming fear at the complete separation from all things human and the actual coming into God's presence in Heaven, and the hope of bliss too great for bearing. The idea of aloneness with God is for terror as well as for rapture. The God of the Old Testament history usually spoke to His people through the prophets and appointed law-givers; and great indeed was the fear even of these chosen ones when their high office was made known to them. "Moses hid his face; for he durst not look on God." Our God is closer to us than we can be to one another; He comes into our very hearts in Holy Communion. Mary was a daughter of the Jewish people; her God was the most high, the most powerful Jehovah. Jesus, her Son and our Brother, was the Omnipotent, the All-Holy; not yet was He dear and familiarly human. So the poet sings:

She was grown strange to herself, half lonely,
All wonderful, filled full of pains to come
And thoughts she dare not think, swift thoughts and dumb,
Human, and quaint, her own, yet very far,
Divine, dear, terrible, familiar.

Only the saint in ecstasy can know in some degree what it must have meant to have God come from Heaven to earth to be alone with her. Whether or not we be satisfied with Rupert Brooke's words concerning Mary's "trouble" at the angel's salutation, we must admit he has shown the poet's understanding. He pictures Mary turning to Gabriel for sympathy. Whether or not she did so turn, the poet keeps close to truth in his imagining of Gabriel's response:

She raised her eyes to that fair messenger.
He knelt unmoved, immortal; with his eyes
Gazing beyond her, calm to the calm skies;
Radiant, untroubled in his wisdom, kind.
His sheaf of lilies stirred not in the wind.
How should she, pitiful with mortality,
Try the wide peace of that felicity
With ripples of her perplexed, shaken heart,
And hints of human ecstasy, human smart,
And whispers of the lonely weight she bore,
And how her womb within was hers no more
And at length hers?

The portrayal of Gabriel throughout the poem is orthodox: Gabriel has a message to deliver; he is incurious about all things of earth. Yet there is a hint of his tremendous interest in this most stupendous event, the prophecy of which had sent the rebellious angels into everlasting Hell. Gabriel was the first to adore the Word made Flesh. With his eyes fixed on the Face of God he knelt before the little maiden of earth, God's creature of a lower scale in creation than he was. Beautiful indeed he must have seemed to her, with worship on "the eager marble of his face."

Not man's nor woman's was the immortal grace
Rounding the limbs beneath that robe of white,
And lighting the proud eyes with changeless light,
Incurious. Calm as his wings, and fair,
That presence filled the garden.

The poet would, perhaps, have made his poem greater had he used the same fine reticence in portraying the thoughts of the Blessed Mother that he uses for Gabriel's description. And yet it would be poetic tragedy to omit any line, however much one would wish to substitute the sentences of St. Luke. Surely one need not think the less of Rupert Brooke because he does not write in the manner of St. Luke. He was indeed daring in his reading of the mind of Our Lady; and yet, being human, she may excuse the daring of a boy swept to heights of poetic ecstasy by contemplation of her in divine ecstasy when

... She felt a trembling stir
Within her body, a will too strong for her
That held and filled and mastered all. . . .

Tongues of fire rested upon the heads of the apostles and filled and mastered them; upon her head bowed in submission rested the shadow of the Holy Spirit, filling and mastering her only with her permission, "fearful, meek, and glad."

The poem leaves a question. Did Rupert Brooke understand the foundation under the superstructure of divinely poetic loveliness of his poem? There is a grave in a circle of twelve olive trees on a mountain on the island of Scyros, a plot of foreign soil "that is forever England," and in that grave is buried the answer to the question. Death did indeed find him, as he prophesied, long before he tired of his quest for beauty. We may pray that he who so loved beauty may forever walk where loveliness

..... leaves a white
Unbroken glory, a gathered radiance,
A width, a shining peace, under the night.

Whether he believed as we believe in the tremendous significance of Gabriel's visit to Mary as the source of all our faith and hope and love, or was fired only by its beauty, he has given us a supremely beautiful poem that makes us bend the knee with the great angel before her who is our life, our sweetness, and our hope.

REVIEWS

The First Disciples of Saint Dominic. By the Very Rev. VICTOR O'DANIEL, O.P. New York: Frederick Pustet and Company. \$3.50.

At a time when long biographies even in the field of hagiography are the vogue, it is good to meet a volume which, while not sacrificing scientific accuracy and scholarship to brevity, nevertheless introduces the reader for his information and edification not to a single outstanding character but to a whole galaxy of holy men. Adapted from the second part of Father Anthony Touron's "Histoire Abrégée des Premiers Disciples de Saint Dominique," the present sketches range over some fifty of the first Friars Preacher. All were contemporaries of the great Dominican Founder and their hagiographies get significance not only from their distinguished personal merits and sanctity but from their relations to the Saint and to the stirring historical times in which they lived and the important religious and political movements in which they played leading roles. Every age and walk of life and all types of character and every field of Dominican activity has its representatives, and the reader finds himself not only in contact with Continental events of the thirteenth cen-

tury but with the vicissitudes of the early Dominican apostolate in the British Isles, Russia, among the Tartars, in the Orient, and elsewhere. Outside of the Dominican family circle many of those with whom Father O'Daniel's book deals are practically unknown, but no one of them is uninteresting, few though the facts sometimes be that the chronicler has to record about them. For the most part they were simple-minded men, but they were zealous apostles, indefatigable workers, capable preachers and what is more, solidly spiritual. There are incidents in the careers of some of them that are not without humor, and here and there a tragedy; often, too, the miraculous, for from the first the Dominicans numbered many Saints and Blessed. The volume starts with St. Peter Martyr, usually best remembered for his connection with the Inquisition, though not without other claims to the memory of his brethren and the Faithful. For the Religious and the cleric these sketches suggest many useful ascetic lessons, though the author himself does not indulge in any personal pious reflections; for the scholar they afford a splendid historical panorama of a very intriguing period; and for the Catholic laity in general they exemplify how one's life may readily be brought into conformity with Christ's, for even before they came under St. Dominic's spiritual formation many of his disciples were already well advanced in the path of holiness. Any apparent shortcomings the critic may note he will readily pardon for the volume was compiled under the handicaps that accompanied a trying convalescence from a serious and painful automobile accident.

W. I. L.

The Vergilian Age. By ROBERT SEYMOUR CONWAY. Cambridge: Harvard University Press. \$2.50.

The nine lectures included in this volume are concerned with a period of about forty years of Roman life (55-17 B. C.), "a period which in spite of political vicissitudes, has a unity of its own and is the true golden age of Roman literature." Five of the lectures were given about a year ago at Harvard and the collection itself is a continuation of Dr. Conway's earlier work "New Studies of a Great Inheritance." As a humanist rather than as an historian or a linguist, the author aims to discover what the poets and historians of that period really thought of the world. After setting the stage and giving by way of prologue a rapid survey of the terrors of the Proscription in 43 B. C., the life and works of Vergil occupy the interest and attention of Professor Conway. He takes no little pains to prove, from his own familiarity with the topography of the Mantuan district, from the remarks of commentators and from the lines of Vergil, that the present town of Calvisano marks the site of ancient Andes where was located the poet's farm. The significance of the Golden Bough which admitted Aeneas into the underworld, Vergil's personality and philosophy as revealed in his poems, the structure of the Aeneid, the career of Scipio Africanus, whose exploits were closely linked with the experiences of Vergil's contemporaries, are all discussed in a mood and atmosphere, which, despite its unassailable scholarship, has none of the dreary drudgery of the usual class-room presentation. The illustrations, mostly Mantuan views, and the appendix of references to Vergil will make the book of special value to scholars, while its charm of interpretation and beauty of diction will make it suitable for the layman and a joy to all lovers of literature.

A. W. C.

The Impuritans. By HARVEY WICKHAM. New York: Lincoln MacVeagh. The Dial Press. \$3.50.

Under the happy title of "The Misbehaviorists," Harvey Wickham last year said a bookful about the supposedly philosophical cult that called itself, or was called, Behaviorism. He stuck pins into the pseudo-wisdom set free by behavioristic and deterministic champions. Professors of orthodox psychology welcomed this volume since it furnished them with an answer to the Behaviorist errors that was at once sound and witty, that was clever as well as true and logical. In this present volume, Mr. Wickham gives an expose of that group of writers who have rebounded from the very strict tenets of Puritanism and have landed themselves in

the far extremes of impuritanism. Their preoccupation, of course, is sex. Now sexual appetites may be healthy and normal; but they may suffer perversion and distortion, they may be grossly exaggerated, they may be the instruments of total moral degeneracy. The resultant is a very disgusting form of soul-sickness; but this disease is regarded by some of our most talked-of authors as an advanced kind of culture. These champions of perversion in its diverse forms are competently examined and scrapped by Mr. Wickham. He devotes an early and a long chapter to Otto Weininger, whom he calls the model impuritan reasoner, "because he is so typical, both in his logical processes and his conclusions." Weininger followed will-o'-the-wisps in a miasmic swamp, formed theories out of the marsh-gas, and in despair, shot himself. Weininger is comparatively unknown, though his influence seems to be important. Havelock Ellis, however, created a stir with "The Dance of Life." So, too, has Marcel Proust with his eight-part novel "A La Recherche du Temps Perdu" (Remembrance of Things Past), James Branch Cabell with his romantic excursions into Poictesme, James Joyce with his "Ulysses," D. H. Lawrence with his approaches to Satanism, and Sherwood Anderson with his black pessimism. These authors, and other lesser moths that circle about the flame of sex, Mr. Wickham discusses in detail. He tells enough about their lives to explain their championship of perversion and degeneracy. He examines their writings with enough detail to show their essential absurdities and dangerous fallacies. He does this with a fine wit and a robust common-sense. In order to pick out his specimens, he necessarily soils his hands. In discussing the vileness of his authors, he himself must use language expressing the vile. While refuting the errors of embryologists, he must print plain biological terms. For these reasons, Catholics who follow the Puritan or the Jansenistic tradition may conclude that Mr. Wickham has been too impuritan in his language. He has written a scientific treatise and not a book for the mere curious. As such, his volume may help those who have a duty to refute "The Impuritans" and those who have been attracted by the glamor of impuritanism.

F. X. T.

BOOKS AND AUTHORS

Aquinas Discusses Providence.—The projected version of St. Thomas, initiated some years ago by the English Dominican Fathers, was universally welcomed by Catholic scholars. As volume succeeded volume, the original hopes of its patrons have in nowise been disappointed, and the great work has come to be recognized as one of the most valuable contributions to modern Catholic philosophical lore. The two latest additions to the series, "The Summa Contra Gentiles of St. Thomas Aquinas: Volume III, Part I and Part II" (Benziger. \$4.00 each), continue the high promise of their predecessors. Their content is outlined by the author himself in his usual brief and clear method. Having covered in his first book the perfections of the Divine Nature and in the second, of the Divine Power as manifested in Creation, the third volume treats of God's "perfect authority or dignity inasmuch as He is the End and Governor of all." Accordingly, St. Thomas discusses first, God as the End of all things; secondly, God's universal governing, which embraces all creatures; and thirdly, God's special providence regarding His intelligent creation. Incidental to these discussions is the treatment of such problems as those of evil and happiness, of miracles, magic, worship, law, matrimony, predestination, etc., all as intriguing and as timely as they were when originally penned by the Angelic Doctor in the thirteenth century. Though here and there an out-of-date illustration or allusion may be found the arguments of St. Thomas still remain convincing, while the form in which they are cast makes an unusually strong appeal to those who are searching for clear thinking on topics treated by most contemporary authors in ways that cloud rather than clarify the issues. It is to be hoped that professors of philosophy in our Catholic colleges will familiarize their students with the English "Summa," that should be the vade mecum of the well-instructed Catholic layman, as it usually is of the well-informed seminarian.

Travel.—Though many books have been written about Egypt and the Holy Land, E. M. Newman in adding to the list has given an account of unusual interest and practical service. "Seeing Egypt and the Holy Land" (Funk and Wagnalls. \$5.00) is a companion to the two earlier books by this travel-author. There are fascinating chapters on Luxor, Assuan, Suez, the Sea of Galilee, Nazareth, Jerusalem and Palestine. There is no evidence of bias, prejudice or distortion in any of the descriptions but rather everything is viewed through the eye of an experienced traveler who knows how to balance values and select the angle of interest.

"Spanish Summer" (Morehouse. \$5.00), by George Craig Stewart, gives a leisurely account of a pleasant and appreciative sojourn in the land of piety and romance. Other writers have imparted more information, covered more ground and undertaken to settle more problems, but Mr. Stewart is content with an intimate recital of his reactions and experiences and deliberately rejects the guide book manner. The illustrations by Jean June Myall are in harmony with the text, being printed from the original copper plates.

Those who read Gordon MacCreagh's "White Water and Black" will recall the gaily irrepressible style of this light-hearted explorer. "The Last of Free Africa" (Century. \$4.00) is the subject of his spirited account of adventures with big game, customs officials and black natives. For this descendant from the "Wild Macreas" the last of free Africa is Abyssinia. The reader may find most interesting the thrilling accounts of adventures with wild animals, but the author, apparently, is most interested in the picture he draws of this free country and its importance as a factor in African and in world politics. A variety of information, like the amazing variety of anecdote, gives the book a rarely entertaining side.

For The Theologian's Bookshelf.—To the Western world the Ethiopic Church is almost totally alien, and so, too, is its liturgy. Yet there is much not only historically significant and informative about the Eucharistic offices in the East that should intrigue the West, but their prayers are in many instances peculiarly inspiring and devotional. The Society for Promoting Christian Knowledge, in its series of liturgical texts, has done a service to liturgical students in the publication of J. M. Harden's "The Anaphoras of the Ethiopic Liturgy" (Macmillan), though not all critics may agree with the author's introductory notes. The Anaphoras, it will be recalled, substantially correspond to our familiar Canon of the Mass. In the Latin rite the Canon is practically uniform, but the Anaphoras of the Ethiopic Church are numerous. In Dr. Harden's volume thirteen are translated either in full or in part, some of them appearing for the first time in an English version.

Another volume that may interest Catholic scholars, especially Scripture students, though again they will not be in accord with much of its content, is "Jeremiah" (American Branch: Oxford University Press. \$2.50), by Adam C. Welch. The author, who is an enthusiast for his subject, essays to reconstruct the times of Jeremiah and then interpret his work. His opening chapter, on the political and religious conditions under which the prophet lived and labored, is especially interesting. In the course of the volume there is considerable detailed discussion relative to the authenticity of certain passages in the prophecies. The author emphasizes what he considers the debt of Jeremiah to his predecessors, particularly Amos and Osee, whose tradition, it is his thesis, he continues. Inasmuch as he is mainly intent on portraying Jeremiah the man and the Jew, and divorcing him and his work from anything beyond a temporary national reform for his people with no vision whatever of Christ and His work, as orthodoxy maintains, the book leaves much to be desired from a Catholic angle.

A third volume that may also appeal to theological students, more particularly those interested in Church history or the development of doctrine, is "Eustathius of Antioch" (Macmillan.) by R. V. Sellers. As one of the outstanding figures in the Council

of Nicea and one of the most prominent opponents of Arianism, Eustathius was one of the significant early Antiochene Bishops. In the present study the author is chiefly concerned with an exposition of Eustathius' position in the early history of Christian doctrine. He makes bold to depart from the traditional interpretation of his subject and presents Eustathius as unorthodox both in his teaching concerning God and in his Christology, a view that Catholic scholars will find plenty of reason for repudiating.

Contemporary Jewish Studies.—Outstanding among the leaders of reformed Judaism in the United States in recent years was the late Dr. Kaufmann Kohler. Mr. H. G. Enelow edits, in a not uninteresting volume, his incompleted manuscript "The Origins of the Synagogue and the Church" (Macmillan. \$3.00). The author's objective was patently to bring the two institutions into closer cooperation. It is predominantly a Jewish liturgical publication, though several chapters in the first part are devoted to the presentation of Jewish dogmatic teaching, and the entire second book is taken up with the story of early Christianity. However enthusiastically he may write of the Old Testament, the author has, as might be anticipated, little sympathy with the fundamental position of Christianity. With Dr. Kohler, Jesus is not the Founder of Christianity: rather, "the history of Jesus is so wrapped up in myths and His life, as told in the Gospels, is so replete with contradictions that it is difficult for the unbiased reader to arrive at the true historical facts."

The effort to arouse interest in orthodox Judaism is responsible for "The Jewish Library: First Series" (Macmillan. \$2.50), edited by Rabbi Leo Jung. It is a simple, straightforward presentation of the fundamentals of orthodox Judaism in twelve papers by as many distinguished Jewish rabbis, Continental as well as American. The reader will be struck with the wide divergencies between the traditional doctrines and practices of Israel and the holdings of the modern rationalistic school of Jewish thought. If he be a Christian, he will naturally regret the failure of the authors, whose contributions make up the symposium that constitutes the volume, to appreciate the fact that Christianity is the flower of the seed that was Judaism, and the New Testament the complement, the perfection, and the fulfilment of the Old.

Young Folks' School Texts.—While complaints about contemporary primary educational fads are many, it must be conceded that little Americans have at their disposal a wealth of texts that for the lack of which their elders probably suffered. One of the most recent series of this type is the "Story and Study Readers" (Johnson) compiled by John W. Withers, Charles E. Skinner and Mathilde C. Gecks under the very suggestive titles: "Play Fellows," "Friends to Make," "Trips to Take," "The Treasure Box," "Far and Near," and "Days and Deeds." The selections are generally good and properly graded and the illustrations attractive. For Catholic pupils they are without the desirable religious atmosphere but where God must be ruled out of the classroom and Nature serve as the chief topic of interest, they will suit.—The third of "The Rosary Readers" (Ginn) by Sister M. Henry, O.S.D., while it covers the same ground as the corresponding secular volumes, has the decided advantage of coloring its themes with Christian ideas and ideals.—"Before Columbus" by C. E. Stevens and "Tales of Borinquen" by E. K. Van Deusen, both Silver, Burdett publications, are professedly prepared for Porto Rico pupils and introduce much local coloring and folklore.—The same firm issues "The Test and Study Speller: Three Books" by Daniel Starch and G. A. Mirick.—The Beckley-Cardy Company offer a pre-primer by Frances L. Tayley, "Steps to Storyland" (30c.); and from the same pen a first reader, "Adventures in Storyland" (64c.): "Tiny Tail and Other Stories" (70c.) compiled by the Misses Andrew, Prall, Bestor and Hale; "Better Living for Little Americans" (70c.) by Edith W. Lawson; "Courtesy Posters to Color" (25c.); and "Book I, Drill and Work Book in Arithmetic" (60c.) prepared by Sister M. Ambrose.

The Devil and the Deep Sea. Her Son. Grey Mask. First Love.

A leading place among the best light fiction of the year must be accorded to "The Devil and the Deep Sea" (Century. \$2.00), by Elizabeth Jordan. When Catherine Chandler, wealthy and peculiar, died, her nieces and nephews listened to the reading of her will with jubilation. The dead lady knew they would; she also knew how they would squander the inheritance. Hence, in her shrewd, peculiar way, she arranged to have a later will revealed that contained, apparently, the most grotesque conditions. The heirs were obliged to live together in her house for a period of six months, under the spell of her departed presence, under the strictest rules, and under the supervision of her friend and lawyer. The heirs were variegated. They each had their secrets and their weaknesses. Suspicions cropped out about Catherine Chandler's death. It might have been murder, intended or accidental; or suicide; or just the result of a natural disease. The six-months house party began under most distressing circumstances; it continued, for a time, in nerve-racking surprises. Let it not be surmised, however, that the story is as depressed as were the characters. On the contrary, it is rippling with humor and filled with amusing situations. Surprises occur in rapid succession and they are such real surprises that the reader hurries along eagerly towards their solution. The characterization of the deceased and her heirs is most artful, and likewise most natural and real. In the search for a story that is interesting and clean, one can find none better than this fascinating novel.

Margaret Fuller may be understood and appreciated by women who strive to realize in their sons the dreams they have woven for their own futures. "Her Son" (Morrow. \$2.50) is made-to-order material, cut to standard measurement, put together in conventional design with only a little faded ribbon and worn lace for ornament. The mother is a very selfish creature; the son is a very dull boy. The father, who merely lends his name and his presence only to be ignored, is intelligent, sensitive, and qualified to raise decent children. Yet this is so only by a mistake in technique; for the author would deliberately have it otherwise. One feels deep sympathy for Stephen, the son, who might have been awarded some other goal of ultimate success instead of the amusing achievement which brings him to the White House, as President of the United States. For Laura Wolcott, the mother, one feels admiration when she expresses some of her ideals, but merely pity when she stupidly and rigidly misdirects them.

It is always a delight to welcome Patricia Wentworth with her store of vivid, witty mystery romances. "Grey Mask" (Lippincott. \$2.00) is a fitting successor to "Will O' the Wisp" and "Hue and Cry" which marked an interesting departure in mystery tales. Here again one finds romance, adventure and mystery in a happy blending. Charles Moray, disappointed in love, seeks distraction abroad. But on his return he finds his home turned into a rendezvous for a desperate gang whose leader wears a hideous mask. Surprise grows to mystery when he discovers that his former sweetheart is an accomplice. Before the mystery is solved Charles is caught in the net of one of the worst conspiracies which England has ever known. The main characters have charm to deepen the interest and enliven the suspense.

There is a growing tendency to revive the "aristocratic" norm of judging people not so much by the company they keep as by the ancestors that were bestowed upon them. To seek for a first or a fortieth love by such a criterion of choice does not hold much promise of wedded bliss or natural happiness. E. M. Delafield in "First Love" (Harpers. \$2.50) goes back to the nursery and follows her characters, without apparent interest, until romance and sentiment, or perhaps only shattered nerves, raise the question: Is it wise to marry one's first love? But there are many other less obvious questions suggested by the story which are more absorbing. Can some of the characters be as shallow as they appear? Is Ellie a contradiction of the laws of heredity? Is it necessary or merely convenient to fill page after page with senseless dialogue and dignify simple statements with the proportion of a paragraph? Such questions may indicate that the story does not represent the author's best work.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Wanted: Two Good Knights

To the Editor of AMERICA:

May I express the surprise and disappointment with which I read Mrs. Tynan's latest story recommended in AMERICA's list of Christmas books? "The Respectable Lady" is not only not a Catholic book, though written by a well-known Irish Catholic author, but it would deserve the epithet *unmoral*. The whole plot is thin, the characters somewhat trivial, the details commonplace, but the last pages are unpardonable. A non-Catholic would hardly be forgiven for such a silly climax—the "respectable lady" giving up her sinful life because circumstances drive her to the sacrifice, and going off very peacefully to a convent which opens its doors to her with astonishing hospitality! Because Mrs. Tynan's name is a passport that opens Catholic libraries, it seems a pity that such trash should usurp the place of something more worth while.

One of the last books chosen by the Catholic Book Club, Mrs. O'Shaughnessy's "Other Ways and Other Flesh," is replete with ultra-modern situations and details—not the kind that one would care to place under the eyes of even our wide-awake young people of today. What possible literary delight or intellectual gain or moral profit can be drawn from these books?

On the alert for what is best, I wish to protest against this apparent concession to neo-pagan standards.

Ottawa, Ont.

M. P.

Mencken's "Nietzsche"

To the Editor of AMERICA:

The discussion as to whether Mr. Mencken has "turned his face in the direction of Catholicism" may receive some light from a consideration of passages from his book, "Friedrich Nietzsche," published in 1913 by Luce and Company, Boston. We may well ask ourselves whether even a general orientation in that direction may be conceded to a man who could pen the following passages:

... it is evident that all morality, as Nietzsche pointed out, is nothing more than an expression of expediency (p. 90).

... we must admit ... that morality in the absolute sense has nothing to do with truth, and that it is, in fact, truth's exact antithesis (p. 91).

Today a literal faith in the gospel narrative is confined to ecclesiastical reactionaries, pious old ladies and men about to be hanged (p. 128).

The pious old maid ... who believes in the doctrine of the immaculate conception looks upon her faith as proof, and holds that all who disagree with her will suffer torments in hell. Opposed to this childish theory of knowledge is the chronic doubt of the educated man (p. 147).

... the absurd axiom that monogamy is ordained of God ... (p. 189).

In every treatise upon Christian Ethics ... you will find [the] rules of "natural morality" in the first chapter. Thomas Aquinas called them the "eternal laws" ... the sixth commandment ... the eighth and tenth commandments ... the fifth commandment ... [But] in brief, rules of morality are wholly temporal and temporary, for the good and sufficient reason that there is no "natural morality" in man. ... (pp. 282-284).

The entire book shows its author's thorough-going sympathy with Nietzsche's philosophy and Nietzsche's theory of Christianity. Mr. Mencken's antagonism is against *Christianity*, not merely against Fundamentalism, though he probably dislikes the latter more intensely than he does Catholicism. I do not believe that Catholic youth would be much in error were they to understand his mockeries as directed against our Faith, and I am strongly inclined to judge, from some little experience of Catholic youth, that they do so understand them. Mr. Mencken's merriment has not the joyous ring of Chesterton's in the latter's pre-convert days. It is rather the sardonic laugh of the Nietzschean, who considers

Christianity "the one immortal shame and blemish on the human race." Mr. Mencken has turned his face in the direction of Catholicism in the same sense that a man who has set out from New York on a journey to the antipodes has turned his face in the direction of New York. Menckanism, which is Nietzscheanism, and Catholicism are poles apart, literally. You cannot get any further away from the Catholic doctrine that man is supra-animal than to say, as Nietzsche and Mencken do, that man is merely an animal, or from the Catholic doctrine that Christianity is the light of the world than to say, as Nietzsche and Mencken do, that it is the curse of the world.

Cincinnati.

R. J. BELLPERCH, S.J.

[Mencken's "Nietzsche" was written in 1908, when its author was in his 'twenties.—Ed. AMERICA.]

White-House History

To the Editor of AMERICA:

The advent of the successful candidate to the White House recalls some historic Catholic connections with the official residence of our Presidents. It was designed and built by the Catholic Irishman, James Hoban, and furnished by the Catholic Frenchman, John Frederic LaFarge, grandfather of the Rev. John LaFarge, S.J., Associate Editor of AMERICA.

When the British burned the capital in 1812, the White House was almost destroyed. Fortunately Hoban was still available, and its rebuilding, according to his original design, was entrusted to him. The restoration went on slowly, and when President Monroe was inaugurated in 1817, Congress appropriated \$20,000 for the necessary furniture. The Monroes had lived abroad and, accustomed to the elegancies of fine living, knew that the appropriate furnishings could not then be procured on this side of the Atlantic. President Monroe therefore sent to France for the necessary articles, giving the commission to the Franco-American merchant firm of Russell and LaFarge, of Havre, of which Mr. John Frederic LaFarge was the active member there. Under date of September 15, 1817, they wrote to President Monroe:

Sir: Our Mr. Russell, having been detained at Bordeaux by business, transmitted us the orders he received from your Excellency for the purchase of the furniture for the palace of the President at Washington. Our Mr. LaFarge went to Paris in the beginning of June for this purpose, when the result of his inquiries soon convinced him that there was no possibility of purchasing anything ready made, and, in order to comply with the instruction of your Excellency of 23 April, he was under the necessity of ordering the whole of the furniture to be made, that he might be sure to obtain such articles as united strength with elegance of form, and combining at the same time simplicity of ornament with the richness suitable to the decoration of a house occupied by the first Magistrate of a free nation. . . .

The restored White House was opened to the public on New Year's Day, 1818, although the President's family were able to occupy it during the previous September. The details of the furniture, draperies, ornaments, etc., sent from France by Mr. LaFarge, are preserved in the official records, but unfortunately only a few of them can still be found in the White House. The individual tastes of each Administration wrought changes that were made in accordance with what now might be ascribed to a regard for the canons of Grand Rapids rather than of Paris in the arts of interior decoration, or of realizing the formal needs of an official mansion. Lately, however, there has been a happy change and a practical effort to restore, in perfect proportion and design, the furnishings of the Executive Mansion to conform to what has been so aptly described as "the chaste simplicity of sophisticated taste and the expression of a highly accomplished architect."

Brooklyn.

T. F. M.

Connotation and Confusion

To the Editor of AMERICA:

We labor under a handicap when it is necessary to combat evils adorned with such good-sounding, popular words as "liberal," "modern," "progress," etc., and now it is proposed to add another!

Even a Newman dared not publish his immortal work as an

"apology," but clothed it in Latin. It remains an awkward title, very often requiring an explanation. Why then "Apologetic Bureau"? It connotes unpleasant things. Why eternally be popularly apologizing? Select another word. "Catholic Evidence" is not very happy, but better than "apology" and all its offspring. "Catholic Truth" is not bad. Perhaps some reader of AMERICA can propose even a better.

Canton, O.

(REV.) E. P. GRAHAM.

[The suggestion is offered that the term *Catholic Information Bureau* expresses the idea satisfactorily, while avoiding the unfortunate connotation of "apologetic."—Ed. AMERICA.]

"Transpire"

To the Editor of AMERICA:

I note with considerable interest the use of the word *transpire* on page 513 in the issue of AMERICA for March 9. This word occurs in the first item under the column headed "Chronicle," in the sense of happening or taking place [?] and I not only fail to find any justification for using the word in this sense but I do find that our standard dictionaries distinctly state that the word may not be used in the sense that AMERICA has given it.

The word, according to authorities, means "to pass off as a vapor; to escape by evaporation."

I would sincerely appreciate your authority for the word as used in AMERICA, and would thank you for correcting or accepting my criticism.

Highland Park, Mich.

WILLIAM P. MCGLYNN.

[The "Oxford English Dictionary" gives the following:

transpire . . . 4. (*fig.*) To escape from secrecy to notice; to become known, especially by obscure channels, or in spite of secrecy being intended. b. Misused for: to occur, happen, take place (Vol. xxii).

In the passage referred to by the correspondent, "It transpired that the post was not even offered . . ." the sense is clearly "it became known," not "it happened."—Ed. AMERICA.]

Is the Y. M. C. A. Sectarian?

To the Editor of AMERICA:

Whatever is to be said of it in the United States, Europe has a very decided answer to the above question. Bulletin No. 24 of the Y. M. C. A. of Belgrade, dated November 16, 1928, reads in part as follows:

Several new features have been started, or are being started in Belgrade: a hockey club, of which the members are most enthusiastic; a fellowship of students who have been in England and want still to feel the English touch upon their lives; and of course Miss Ruth Trouton, who arrived a fortnight ago, is beginning to lay plans for her special departments—a club for women students, and a company of Girl Guides. . . . By the side of these *new* ventures, the *old* ones [italics inserted] are still flourishing: the Tuesday study circle on the life of Christ; the Friday lantern-lectures on the lives of the great prophets; language classes, classes for English literature, shorthand, and typewriting; Rovers and Scouts; photo club; chess, ping pong, and so on. Moving in and out of these groups are the individuals in whom *we feel so deep an interest*; who are dissatisfied and seeking the Savior; troubled, and needing His comfort; reading the Bible that they may know more of Him, and *bringing chapters and verses to us for explanation*. [italics inserted]. . . .

(signed) P. H. SITTERS. KATHLEEN M. SITTERS.

It would be interesting to know how chapters and verses of the Bible can be explained except in a spirit of adhesion to one form of religion and negation of others; for example, the verses on the need of Baptism for salvation, on the Godhead of Christ, on the primacy and infallibility of St. Peter and his successors, etc., etc.

And all this in a land so decidedly divided by opposing religious convictions as is Yugoslavia. The Serbian and the Croat, the Jew and the Mohammedan, all have their respective explanations of the "chapters and verses of the Bible." The Y. M. C. A. in Yugoslavia, as in the other countries of Europe, takes sides in religious controversy.

Rome.

HUGO SLAV.